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THE RABBINICAL ASSEMBLY
OF AMERICA

PROCEEDINGS
1954



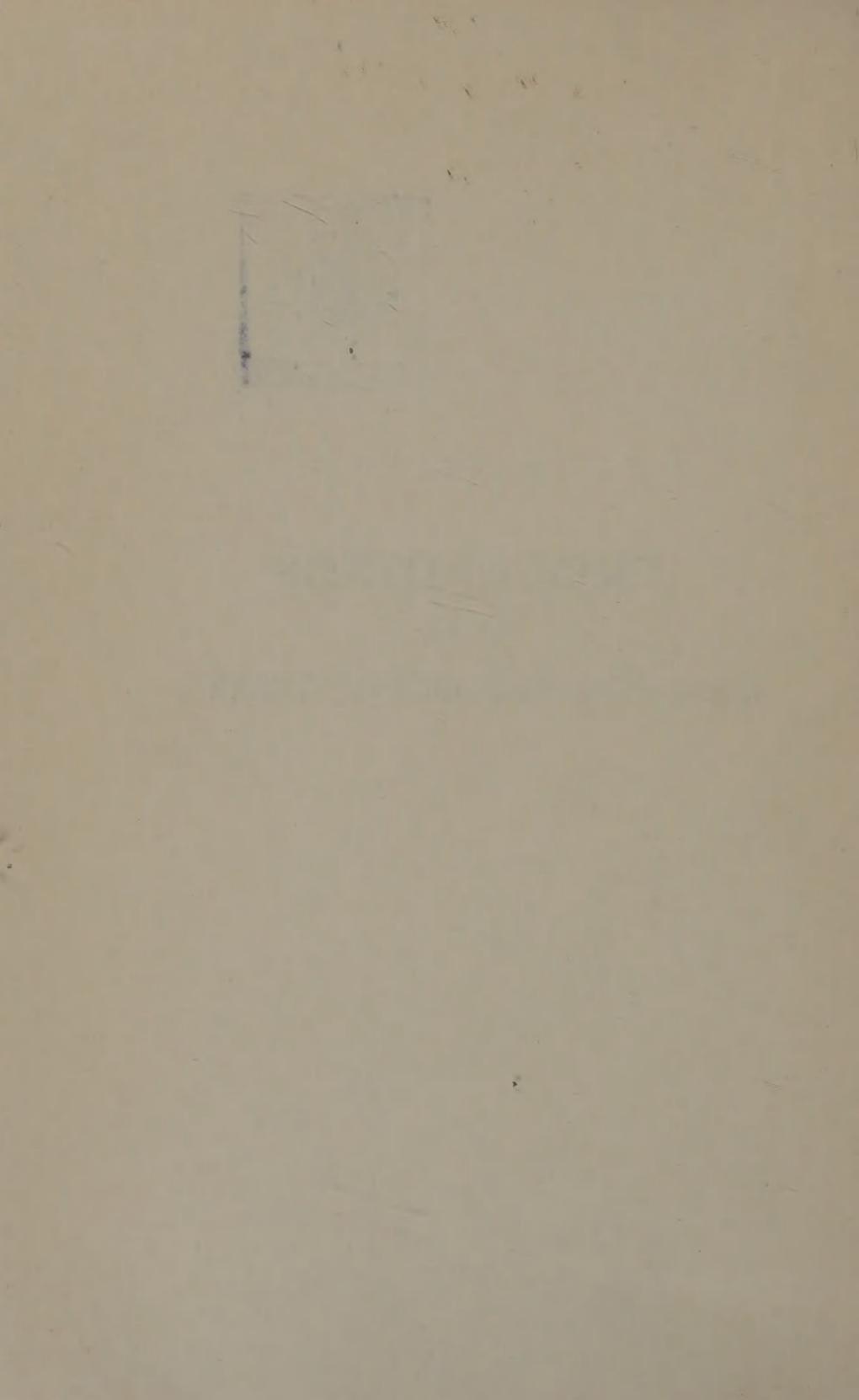
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PROCEEDINGS
OF THE
RABBINICAL ASSEMBLY OF AMERICA



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PROCEEDINGS

OF THE

RABBINICAL ASSEMBLY OF AMERICA



FIFTY-FOURTH ANNUAL CONVENTION
AT
SUMMIT HOTEL
UNIONTOWN, PENNSYLVANIA

IYAR 14 TO IYAR 17, 5714
MAY 17 TO MAY 20, 1954



VOLUME XVIII

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FIFTY-FOURTH ANNUAL CONVENTION

OF

THE RABBINICAL ASSEMBLY OF AMERICA

בנסית הרבניים באמריקה

**May Seventeenth to May Twentieth
Nineteen Hundred and Fifty-Four**

"ד אייר - "ז אייר תש"ד

AT THE

SUMMIT HOTEL

UNIONTOWN, PENNSYLVANIA

NOTES

Meals will be served at the following hours: Breakfast—9:00 A.M.; Lunch—12:30 P.M.; Dinner—6:30 P.M.

The asterisk denotes an executive session open only to members of the Rabbinical Assembly, their wives and officially invited guests.

MONDAY, MAY 17th

10:00 A.M.—2:30 P.M.—REGISTRATION

10:00 A.M.—MEETING OF THE EXECUTIVE COUNCIL*

2:30 P.M.—OPENING SESSION

Chairman: RABBI SEYMOUR J. COHEN

GREETINGS: RABBI S. GERSHON LEVI

RABBI LUDWIG ROEDER

PRESIDENT'S ADDRESS: RABBI IRA EISENSTEIN

EXECUTIVE DIRECTOR'S REPORT:

RABBI WOLFE KELMAN

5:00 P.M.—MINHAH SERVICE

6:30 P.M.—DINNER SESSION*

Chairman: RABBI A. HERBERT FEDDER

MEMBERSHIP COMMITTEE:

RABBI MORRIS GOODBLATT

8:30 P.M.—MEMORIAL TORAH SESSION

לזכר מורינו

ר' לוי נינצברג וצ"ל ור' אלכסנדר מארקם וצ"ל

Chairman: RABBI HARRY HALPERN

MAARIV SERVICE

“OUR TEACHERS”: RABBI LOUIS FINKELSTEIN

“AUTHENTIC JUDAISM”: RABBI MAX ARZT

TUESDAY, MAY 18th

8:30 A.M.—SHAHARIT SERVICE

10:00 A.M.—COMMITTEE ON JEWISH LAW AND
STANDARDS*

Chairman: RABBI HERMAN HAILPERIN

REPORT: RABBI THEODORE FRIEDMAN

12:30 P.M.—LUNCHEON SESSION*

Chairman: RABBI HARRY KATCHEN

PLACEMENT COMMISSION:

RABBI EDWARD T. SANDROW

2:00 P.M.—WORKSHOP SEMINAR ON ADULT
JEWISH EDUCATION

Chairman: RABBI MORDECAI WAXMAN

“NEW TRENDS IN ADULT JEWISH
EDUCATION”:

RABBI SIMON NOVECK

PANEL—

SUNDAY MORNING BREAKFASTS:

RABBI JOSIAH DERBY

SUNDAY MORNING INSTITUTES:

RABBI LOUIS M. LEVITSKY

LAYMEN'S INSTITUTES: RABBI JEROME LIPNICK

FRIDAY NIGHT STUDY GROUPS:

RABBI SAMUEL PENNER

STUDY AT BOARD MEETINGS:

RABBI SAUL TEPLITZ

HOME STUDY GROUPS: RABBI LEWIS WEINTRAUB

5:30 P.M.—MINHAH SERVICE

6:30 P.M.—DINNER SESSION

Chairman: RABBI BENJAMIN LICHTER

COMMISSION ON MARRIAGE AND THE
FAMILY:

RABBI REUBEN KATZ

8:00 P.M.—MAARIV SERVICE

8:30 P.M.—THEODOR HERZL MEMORIAL LECTURE

Chairman: RABBI ALBERT I. GORDON

“NEEDED: A NEW ZIONISM TO REVIVE
THE MORIBUND JEWISH PEOPLE”:

RABBI MORDECAI M. KAPLAN

WEDNESDAY, MAY 19th

8:30 A.M.—SHAHARIT SERVICE

10:00 A.M.—REPORTS*

Chairman: RABBI ISIDORE MEYER

PRAYER BOOK COMMITTEE: RABBI JACOB AGUS
COMMITTEE ON RABBINIC ETHICS:
RABBI LOUIS M. LEVITSKY

12:30 P.M.—LUNCHEON SESSION

Chairman: RABBI EDWARD SCHOENFELD

COMMISSION ON SOCIAL ACTION:
RABBI NATHAN GAYNOR
COMMITTEE ON REGIONS:
RABBI AARON H. BLUMENTHAL

2:30 P.M.—NOMINATIONS AND ELECTIONS,
AND REPORTS*

Chairman: RABBI HERMAN KIEVAL

NOMINATIONS COMMITTEE:
RABBI MAX D. DAVIDSON
RABBINIC CABINET: RABBI LEON S. LANG
RABBINICAL ASSEMBLY FUND FOR THE
SEMINARY: RABBI RALPH SIMON

5:30 P.M.—MINHAD SERVICE

7:00 P.M.—PRESIDENT'S DINNER

Chairman: RABBI EUGENE KOHN

Greetings: MAXWELL ABBELL, ESQ.
RABBI LOUIS FINKELSTEIN

THURSDAY, MAY 20th

8:30 A.M.—SHAHARIT SERVICE

10:00 A.M.—REPORTS*

Chairman: RABBI JACOB RADIN

CHAPLAINCY AVAILABILITY BOARD:

RABBI AARON H. BLUMENTHAL

COMMISSION ON JEWISH EDUCATION:

RABBI ELIAS CHARRY

12:30 P.M.—CLOSING LUNCHEON SESSION

Chairman: RABBI PINCUS F. MILLER

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Rabbi Theodore Friedman <i>Jewish Law and Standards</i>	Rabbi Ralph Simon <i>Rabbincal Assembly Fund</i>
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Rabbi Morris Goodblatt <i>Membership</i>	Rabbi Norman Salit <i>Scouting</i>
Rabbi Max D. Davidson <i>Nominations</i>	Rabbi Nathan Gaynor <i>Commission on Social Action</i>

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Albert I. Gordon	1957	Herman Hailperin	1960
Solomon Goldfarb	1958	Ben Zion Bokser	1960
Salamon Faber	1957	Judah Nadich	1959
Fishel J. Goldfeder	1958	David Panitz	1959
Max Davidson	1958	Ralph Simon	1959
Aaron H. Blumenthal	1959	Gershon Winer	1959
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SCOUTING

Norman Salit, *Chairman*

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Samuel Dresner, Discrimination in Educational Institutions

Harry Zwelling, Employment Discrimination

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Philip Kieval	Simon Noveck
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REPORT OF EXECUTIVE DIRECTOR

RABBI WOLFE KELMAN

In the two years that I have had the privilege of working with our president I never thought that it would ever be difficult for me to follow him. This afternoon I am very much aware of the burden the Convention Committee has placed upon me by asking me to report to you following his address.

I realize that it is of very little historical significance that this is the third time that I am reporting to this Convention. It may be of slightly greater interest that *three* reports seem to be par for people who have occupied my position. I have given some thought to this phenomenon and I would like to suggest one or two possible reasons. I am sure that this does not apply to my able predecessors, but I know that when I began to prepare this report it was difficult for me to think of something which either was not being said more adequately by the president and chairmen of committees or that I had not already said to you in my two previous reports. More important perhaps is the taxing responsibility of being the only person concerned with full-time placement. I wish I knew of the solution to this problem other than that there be more than one person in the office of the R.A. concerned with placement. How this is to be done is something I leave to wiser men. But, perhaps if it is not possible to have two full-time people on the staff, it might be possible to make some other arrangement.

Lest you think that the executive of the Rabbinical Assembly, when he is not completely responsible for placement, would have nothing to do, I can assure you that there is more than enough in the other areas of interest to the Rabbinical Assembly which he must now neglect to which he could pay more attention.

I do not want you to think for a moment that service in the Rabbinical Assembly is at all a gloomy responsibility. Obviously, I am not that much of a martyr. I have been blessed with the understanding and cooperation of our presi-

dent during these past two years and his friendship has been a source of great personal satisfaction to me and my family. I have enjoyed excellent cooperation and advice from the chairmen and members of our committees and I indeed look forward to the years ahead when I shall enjoy similar relationships with the officers elected by the Rabbinical Assembly and the Chairmen of the committees appointed by the president.

Next to my wife, I owe my deepest debt of gratitude to my colleagues on the staff of the Rabbinical Assembly. I do not think that many of you fully realize the sense of loyalty that is so characteristic of my fellow-employees of the Rabbinical Assembly. The work of our Placement Commission and other committees would be impossible without the selfless and efficient efforts of Marcia Kinzelberg, and I know that many of my duties and those of our president have been cheerfully and ably assumed by Mrs. Carol Edelman. She and the other members of our staff, Earline Stith and Mrs. Edith Perry have been of immeasurable help in preparing for this convention and making possible the spirit of generous mutual cooperation in our office.

In my report last year I spoke at some length about a plan that would remove some of the problems that exist in the relationships between rabbis and congregations. A blessed addition to our family called me back to New York and prevented me from staying at the Convention to see this plan discussed more fully. I hope that this convention will give these problems some serious consideration. It is the irony of the American rabbinate that we are victims and agents of social and economic forces which our vocation demands that we also criticize occasionally. This is the paradox of our position and I believe that suggestions I made last year might help to solve this paradox at least in part.

You may recall that last year I attempted to mention several of the usually unsung heroes within our ranks and singled out one colleague for his devoted and selfless efforts. For a moment I thought that this might be a good tradition to establish for each year that I will have the task of reporting to you. Fortunately, I was able to restrain myself from the temptation of reliance on this gimmick to add color to my reports, even if gimmicks and slogans are often a substitute for hard work and wisdom.

When I was a student in the public schools of Toronto,

my teachers found many occasions to tell us the legend of the first time Pope Gregory saw two Angle slaves who belong to the ethnic group which later merged into the Anglo-Saxon people. According to this legend, he exclaimed, "Non Angli sunt, sed angeli"—"These are not Angles but angels." If you will pardon my homily on a Latin text, I can imagine that a contemporary critic viewing certain aspects of our civilization would not be entirely unfair if he would exclaim, "These are not angels but people looking for the ANGLE." I think you will agree that one of the great temptations of our society is this search for the short-cut, for the angle that will bring fame, fortune and success to its discoverers. Even our most responsible government officials occasionally attempt to confuse the public by using a public-relations gimmick or advertising angle to conceal a lack of more concrete achievements and greater concern for the welfare of the republic. Is it surprising then, that an agile demagogue elected to high legislative office has carried this "trick" to its ultimate irrational conclusion by skilfully monopolizing our genuine fear of totalitarianism and distorting it into a weapon of hysteria-mongering. I am reliably informed that certain areas of business enterprise are not entirely innocent of this search for an angle from which great profits can be derived.

However, my chief concern is with our religious life and the institutions established to advance and enrich it. Can we honestly say that we have always avoided the short-cut, the artificial, and the angle which is not only not right, but often bears little relationship to our professed goals and aspirations? Unfortunately, as experience has taught so many of us, this resort to gimmicks is essentially self-defeating. For every trick or slogan we may adopt, someone else will always invent one which attracts even more attention. There simply is no substitute for conviction, hard work and our constant efforts to make sure that our means bear some relationship to the ends we hold sacred.

Yet, perhaps, even more dangerous to the strength and welfare of our society is the suspicion widely and ruthlessly disseminated that one's ideological opponent has an ANGLE which is the chief motive for every action. Thus, great scientists are not criticized for their alleged errors of judgments but their very motives and integrity are questioned. Self-appointed inquisitors in many areas of our society are attempting to

destroy our capacity for honest dissent by imputing disreputable motives to their opponents. Apparently, those who have found or are seeking angles for their own aggrandizement must ascribe them to others.

As I meet and talk with hundreds of our colleagues throughout the country, I see growing and impressive evidence that our rabbis are taking the lead in the effort to concentrate our efforts on basic and essential aspects of religious life and avoid the trivial and glitteringly irrelevant.

The growing number of *Kallahs* and study programs that you are organizing both for yourself and your congregants are eloquent indices of the healthy search in which we must all engage to build a Jewish Community that will be anchored in the rich spiritual legacy of the past without succumbing to a paralyzing fear of the present and future. When all is said and done, the destiny and viability of what we call Conservative Judaism will be determined not only in 3080 Broadway or through convention resolutions but rather through the individual and often heroic efforts of each one of us in our individual communities. In this age, when the mass media of communication are the chief instruments for the shaping of minds and opinions, the rabbi is one of the few individuals in the life of his congregants who can, by personal precept and example, influence the interests and inclinations of all who can be brought in his orbit.

We can all be proud of our association with the Rabbinical Assembly because we have set for ourselves modest goals and high standards and because I know that so many of you have worked so hard to help us make of the Rabbinical Assembly an association of dedicated men working harmoniously together for the greater glory of God and our tradition. One of the chief glories of the Rabbinical Assembly has been the implicit understanding that exists among us that even if our attitudes differ we have never questioned one another's motives and integrity. As long as that fraternal understanding exists we can continue to enrich one another by discussion and responsible dissent.

There is very little that I can add to the comprehensive reports of our president and chairmen of committees. Yet, cold statistics cannot begin to tell the human details that constitute the background for each announcement of a completed placement. Our Placement Commission is always aware that the rabbinate is something more than a profession, is

indeed a sacred calling; and yet it never forgets that every decision it makes affects the happiness and destinies of colleagues and their families who are dear to us.

I believe that the perspective of history may well mark this year in the life of the Rabbinical Assembly as the year in which important decisions were reached by us in our approach to the public domain of Jewish law and our private universe of prayer. The Steering Committee of our Joint Law Conference met several times during the past year and has prepared a series of recommendations for your consideration which may mark a revolutionary change in the influence of the Seminary faculty and the Rabbinical Assembly as organized groups on the role of הילכה, however interpreted, in our religious life. I am confident that all of you will realize the importance of the decisions we must make at tomorrow morning's session devoted to the report of our Law Committee and Steering Committee and will approach these deliberations with full understanding of the important implications of these decisions.

Our Prayer Book Committee under the vigorous chairmanship of its able chairman, Rabbi Jacob Agus, has also held several meetings this past year in its continuing efforts to produce a Daily and Home Prayer Book. I need hardly belabour the obvious fact that we do not produce a new prayer book every year, and that, once we publish a prayer book, we are not likely to hurry into producing another one to correct any mistakes we find in it after it is published. I, therefore, hope that every one of us will be genuinely concerned with the preparation of this prayer book which we will be called upon in years to come to introduce into our congregations. Rabbi Agus and the members of his committee who have faithfully attended its meetings deserve our profound thanks for their devoted efforts to enrich our liturgical life.

The duties of my office often give me the privilege of representing the R.A. on various boards and commissions. One of these committees which has given me very great satisfaction is the National L.T.F. Faculty. Service on this Faculty has taught me far more than any possible service I may have rendered to L.T.F. I believe that L.T.F. can be one of the most important activities in which a rabbi can engage.

Occasionally, a colleague will tell me that he wants to leave what appears to be an excellent pulpit because he seeks the companionship of people who can rekindle the spark of concern

with Jewish studies which was once a flame illuminating his whole life and purpose. I fully appreciate this attitude to fulfill the rabbinic injunction ח' זולח למקומ חורה. Indeed congregational committees are very often surprised when I tell them that rabbis are usually more interested in a pulpit which is also in a מקוּם חורה than in factors which are considered of primary importance in attracting candidates in other professions. I would like to suggest that the program of the L.T.F. offers each rabbi an opportunity to create in his community a nucleus of young people who will consider study an integral part of their lives. Many of our colleagues who personally teach the L.T.F'ers in our congregations have told me of the deep satisfaction they derive and of the enriching interlude that this period of study provides in their busy round of congregational and communal activity.

Finally, I want to thank those of you who have taken the trouble to express their appreciation to us for whatever little good we may have accomplished and all of you for having given me the opportunity to serve in the Rabbinical Assembly.

CHAPLAINCY AVAILABILITY BOARD

Since August of 1950, I have had the privilege of serving as Vice-Chairman, Co-Chairman and now Chairman of our C.A.B. For three years we were fortunate to have as our Chairman our colleague, Rabbi Leon Lang, who shouldered the major burden of the responsibility for the inauguration and implementation of a program which has been so successful. Thanks to his devoted labors and especially to the splendid precedents which were set during his administrations, this Board has had a comparatively light task during this past year. Though our Convention has paid tribute to him, I want to reiterate here the gratitude of Rabbi Lang's colleagues on the C.A.B.

Perhaps it would be well to insert here the following statistics to summarize the activities of the C.A.B. prior to my assuming the Chairmanship. In August of 1950, there were only two Conservative rabbis on duty as chaplains compared with seven Reform and ten Orthodox rabbis. By March 8, 1954, we had supplied 49 additional chaplains to the Armed Forces while our Reform and Orthodox colleagues had furnished 48 and 40 respectively.

Our task has been comparatively light because the procurement of chaplains has become a matter of routine. We are happy in the fact that we have been able to administer our procurement program without calling up men in category III and we hope to continue to spare our colleagues in this category from service in the Armed Forces.

Vacancies in the chaplaincy are filled by the new graduates of our Seminary. Some time in February or March, contact is made with the authorities of the Seminary and with the graduating class. The cooperation of both the Seminary and the student body has been excellent. A list of men eligible for the chaplaincy is prepared. It is transmitted to the Commission on Jewish Chaplaincy with our endorsement of all of the men. Even the concurrence of our colleagues in the C.C.A.R. and the R.C.A., granting our candidates ecclesiastical endorsement, has become routine.

The following statistics indicate the status of the full time military chaplaincy as of May 5, 1954:

<i>Service</i>	<i>Reform</i>	<i>Conservative</i>	<i>Orthodox</i>	<i>Total</i>
Army	15	12	27	54
Air Force	8	10	6	24
Navy	6	2	3	11
	—	—	—	—
	29	24	36	89
Separations by Dec. 1954	-10	-6	-12	-28
	—	—	—	—
	19	18	24	61
Currently Processing	13	13	4	30

Unless there is a drastic change in our military commitments throughout the world, the Commission on Jewish Chaplaincy will be called upon to provide between 90 and 100 Jewish chaplains for the various services. There are approximately 20 chaplains who will remain with the Armed Forces as career chaplains. The American rabbinate therefore will have to provide from 70 to 80 chaplains. Since men serve for two years, this means that every year from 35 to 40 chaplains must be replaced. Each of the rabbinic bodies, therefore will have to provide from 12 to 14 chaplains annually. According to the statistics above, we have this year only 13 candidates. Not all 13 candidates will qualify, and there may be a discrepancy of 2 or 3 between our quota and the number we will be able to furnish to the Armed Forces. This, however, is not sufficiently serious to warrant calling our colleagues in category III, especially since next year's graduating class numbers 23 students, to which there probably will be added a few more under the Seminary's program of acceleration.

The following statistics for this year are pertinent:

The class of 1954		13
Physically disqualified	1	
Deferment granted	2	
	—	—3
Available		10

There are 2 other candidates. One a student who failed to complete his requirements for ordination last year, who may

become eligible in June, and a graduate of last year who was temporarily deferred in 1953, through no fault of his own, who now is discussing a further deferment on the basis of hardship.

There is one piece of unfinished business remaining from last year's Convention. At the Executive Council meeting prior to the Convention in 1952, the C.A.B. presented the name of one of our colleagues who had failed to respond to the call of the C.A.B. for service in the Chaplaincy and recommended that he be expelled from the R.A.. The Executive Council referred the matter back to the C.A.B. recommending that a meeting be held between our colleague and the C.A.B. Rabbi Eisenstein was designated to represent the C.A.B. at such a meeting and his recommendation was presented at the last meeting of the C.A.B. After a detailed discussion, the C.A.B. recommended to the Executive Council that the member be expelled from the R.A.

I believe that it is my duty to bring to your attention a problem which has given us considerable concern. The Chief of Chaplains of the Air Force has indicated very strongly to the C.J.C., that the Air Force is unwilling to accept Jewish chaplains for a period of less than three years. There has been some correspondence between the Chief of Chaplains and the C.J.C. about this matter and so far there has not evolved a mutually acceptable formula. We have emphasized to the Chief of Chaplains, that none of the rabbinic bodies is authorized by their constituency to procure chaplains for the Armed Forces for a period longer than 24 months. Furthermore, even re-opening the matter within our rabbinic groups may jeopardize the entire procurement policy. The matter was discussed fully at a meeting of the C.J.C. on March 31, and I have copies of the exchange of correspondence between the C.J.C. and the Chief of Chaplains. Our position has been stated clearly and forcefully but the matter is still unresolved. We shall make every effort to retain the status quo. I assure you that your delegates to the C.J.C. are working cooperatively with their colleagues from the other rabbinic bodies towards this end.

Mr. Chairman, may I point out to the Convention that the C.A.B. constitutes only half of our delegation to the Chaplaincy Commission. Properly speaking, there should be a report submitted to this Convention by our C.J.C. delegation. My predecessor, Rabbi Leon Lang, during the three years of his chairmanship of the C.A.B., reported to this Convention on

matters pertaining to the Chaplaincy Commission. He did so with full propriety because he had been one of the original founders of CANRA and a devoted leader and participant in its affairs ever since. Though I have served on the Commission for some time, I will not presume to report for our delegation since I do not have so long a history of affiliation with it. May I suggest that a chairman of our delegation to the C.J.C. be designated and that henceforth the two functions be treated separately.

It has been a privilege to serve as chairman during this past year, and I am grateful to my colleagues on the C.A.B. who have extended to me every courtesy and cooperation. I am happy to express my thanks to our Executive Secretary, Rabbi Wolfe Kelman who has always been ready to ease our problems by the wealth of detail concerning our men which is available to him.

RABBI AARON H. BLUMENTHAL, *Chairman*

Discussion

Rabbi Amos Miller: I wonder whether it might be possible for us to know the grounds upon which certain deferments were granted this year and also the grounds upon which a member was recommended for expulsion. I don't think we can discuss such a matter in an intelligent manner unless we know wherein lay the reasons for granting requests for deferment in one case and rejecting them in another case.

Rabbi Blumenthal: I am going to treat those two matters separately, because they are separate. On the matter of deferment, one temporary deferment was granted in November on the ground of pregnancy. The other deferment was granted to a student of this year's graduating class who, even before he came to the Seminary, had determined to dedicate his life to the field of Judaica and not to enter into the active rabbinate. For such a graduate of the Seminary there are only a small number of positions. One such position became available just a few weeks ago at one of the great universities of our country. The student came to us and asked for a temporary deferment,

to give him sufficient time to take the position, and to acquire tenure.

The C.A.B. discussed this matter very thoroughly, and because it involved the setting of a precedent for the treatment of the students, we referred the matter back again to the student body. At a meeting of the student body of the Seminary, a resolution was adopted unanimously, recommending that this student be granted a temporary deferment to enable him to take this position.

However, the members of the senior class met, and sent a delegation to C.A.B., suggesting that we do not grant the deferment. We discussed this suggestion very seriously in the C.A.B. At the request of the C.A.B. I had a personal conference with the head of the department at the university where he was invited to join the faculty, and at a subsequent meeting of the C.A.B. we finally voted to grant him a two-year deferment.

May I add just one more thing to my report? In the past we have had trouble with deferments, because the man has been granted a deferment, and then, later on, it has been up to the C.A.B. to remind the man that his deferment has expired.

We have adopted a new procedure this year. When a deferment is granted, we request a letter from the person who receives the deferment, stating that he recognizes that his deferment is to terminate upon a certain date, and that upon that date he will proceed immediately to his processing. We have received two such letters from these two people.

I would prefer to discuss the matter of deferment as distinct from the matter of expulsion, because the two areas are entirely different. If you have any further questions about deferment, I will be glad to answer them.

Rabbi Max J. Forman: We have just elected seven non-graduates of the Seminary to membership in the R.A. I do not know how old these men are, nor in which of the three categories they may fall. However, does the rule of the penalties of belonging to the R.A. apply to them as well as the privileges, and how do you fit them into the scheme?

Rabbi Blumenthal: I imagine, Rabbi Forman, that one of the first things the C.A.B. will do will be to get a list of these men, to determine in which categories they belong, and to take appropriate action, if action has to be taken.

Rabbi Gershon Cohen: Do you know other members of the Rabbinical Assembly, non-graduates of our institution, who have served as chaplains?

Rabbi Blumenthal: No. Let me put it this way. There has been no delinquency on our part in this matter. In other words, we are processing today only men in categories 1 and 2, as of August, 1950. I assume that with a man who is just admitted to the R.A. — I assume it is so — his status in our draft is determined by the date upon which he is admitted to the R.A.

Rabbi Herman Kieval: I would like to ask Rabbi Blumenthal whether he would recommend that any action be taken by this convention on the new problem that has been raised, the possibility of extending the tour of duty of chaplain from two years to three years.

Rabbi Blumenthal: No. I do not recommend that we do that. This is a problem which is being handled very ably, very competently, by the C.J.C., in which all three bodies are represented. There have been visits by the representatives of the C.J.C. to Washington, to the Chief Chaplain of the Air Force.

COMMISSION ON JEWISH CHAPLAINCY

Most of us are familiar with the chaplaincy procurement program of the CJC because, at one time or another, we have been called upon to leave the comfort and security of our homes and our congregations, to enter the Armed Forces of our country.

The Chaplaincy Availability Board of our Rabbinical Assembly has reported to you today concerning the day-to-day problems of procurement and service in the Armed Forces. The purpose of this report is to reflect some of the other activities of the CJC which are less well-known.

1. Domestic Part-time Chaplaincy

It is utterly impossible for men in uniform to service all of the military installations in this country. Furthermore, the Veterans Administration employs only a few full-time Jewish chaplains for its hospitals, leaving a number of other hospitals which require coverage. There also are several United States Public Health Service institutions which need limited service by a rabbi. The answer to this problem is to be found with the part-time chaplain. Wherever possible his salary is paid by the government. At other times a subvention is granted by the CJC and there are a number of men who volunteer their services. Though the number may fluctuate, there are approximately 230 part-time chaplains on duty in this country compared to 69 chaplains in uniform. Together they cover 623 army, navy, air force, VA, and USPHS installations. The CJC is responsible for the ecclesiastical endorsement of these part-time chaplains.

2. Responsa

Chaplains are urged to direct questions and problems to the CJC, and whenever matters of Jewish law are involved they are submitted to the Responsa Committee, on which members of all three Rabbinic groups serve. These modern שאלות ותשובות are extremely interesting and to

date, two volumes of *Responsa* have been published by the CJC. I shall leave it to you to comment upon the fact that this is the only area in Jewish life in our country, where Jewish law is discussed and decided by representatives of all three wings of Judaism.

3. Publications

The Publications Committee is responsible for the preparation and dissemination of all kinds of Jewish reading matter for our men and women in the Armed Forces, VA, and USPHS installations. The Daily Prayer Book, High Holy Day Prayer Book, Bible Readings, Passover Haggadah, and other publications, together with a variety of pamphlet material, are constantly re-examined and, where necessary, revised. New publications are sought. This Committee has had to think in different terms during this past year because the problems of an army at war are far different from those which concern an army at peace. Morale is more difficult in the peace-time army. Time hangs heavily on the hands of soldiers on occupation duty. We must learn to utilize time in the Armed Forces for the purpose of religious education and the establishment of patterns of Jewish conduct and loyalty. Intermarriage is a much more serious problem. So is proselytizing, both Jewish and Christian. All of these require serious study. Chaplains need written material both for themselves and for general distribution, and the Publications Committee is striving to prepare the necessary tracts.

4. Career Chaplains

Almost all of the rabbis who enter the chaplaincy in the Armed Forces today, are new graduates of our Seminaries. Though they are well trained for the civilian rabbinate, they lack the necessary experience and maturity to meet the complex problems of a peace-time army. The CJC is approaching the Seminaries for joint consultation on this problem of a new graduate, but part of the solution is to be found in the willingness of a number of men to remain with the Armed Forces beyond the initial two year period and to make a career for themselves in the chaplaincy. There are a number of difficult problems in this connection, but the best interests of

the Jewish community of America would be well served, if we were to make it possible for these men, who possess the special qualifications, to remain in the Armed Forces as full-time Chaplains.

5. *Organization*

The CJC was created in January 1942 by agreement between the three rabbinic bodies and the National Jewish Welfare Board. This agreement is subject to annual review and it has been altered in many respects during the past 12 years. Its budget is approximately \$300,000 per year. It has proven to be the most important avenue of cooperation between the Orthodox, Conservative and Reform rabbis for the common well-being of our country and our faith. I consider it a privilege to represent our Rabbinical Assembly on this very important committee.

RABBI AARON H. BLUMENTHAL, *Chairman*

ETHICS COMMITTEE

The Committee handled three complaints against members of the Assembly, each of them channeled to the Chairman of the Committee through the office on orders from the President of the Assembly. One case was handled by the Chairman directly with the individual involved, and the other two cases were handled at three meetings, to one of which the members of the metropolitan section of the Rabbinical Assembly were invited, at their request.

The following are the cases dealt with:

1. A complaint of unethical conduct on the part of one of our members, lodged by a national organization with which he had been associated, was disposed of in personal conversation between the Chairman and the persons involved, to the full satisfaction of everybody concerned.
2. A colleague on the West Coast was censured for what the Committee found to be an unethical act. This censure was transmitted in a formal letter to him.
3. A complaint of unethical conduct by one of our colleagues with reference to a pulpit he was invited to fill, was found to be groundless, at two consecutive meetings. The action of the Ethics Committee at the first meeting, at which the colleague was completely cleared of any unethical action, was reaffirmed at a later meeting in the presence of nine members of the metropolitan division of the Rabbinical Assembly, and the initial action of the Committee was upheld.

The Chairman must call the attention of the Assembly to the fact that this Committee does not of its own accord initiate any investigation. It only deals with specific charges transmitted to it by the President of the Assembly.

RABBI LOUIS M. LEVITSKY, *Chairman*

UNITED SYNAGOGUE COMMISSION ON JEWISH EDUCATION

THREE SIGNIFICANT RECENT EVENTS

It is sound pedagogic policy to proceed from the immediate to the remote. This report will therefore begin with a listing of several important educational events which occurred during the past few weeks, and will then summarize the Commission's other activities which are somewhat more remote.

I. The first of recent events is a group of publications which came off the press during the past few weeks. The latest is *Happy Hanukah Everybody* by Hyman and Alice Chanover. This charming book, the second in our holiday series for pre-school children, is a delightful story for four- and five-year-olds, illustrated in four colors by Maurice Sendak who was recently voted one of the seven best American artists in his field.

Three weeks prior to that, we received from the bindery two new publications in our Series: (1) דוד מרכום נברור ספריה ענו by Ben Aronin and (2) אבוחות ובנים by Shalom Hektin. With the publication of these two books our Library of Collateral Hebrew Reading has grown to seven books. Our Commission has pioneered in this field and has set standards for other agencies which are emulating our example.

Shortly before the appearance of the last mentioned publications, we began the distribution of the six pamphlets in the series entitled *Your Child and You*. This educational area which we entered belatedly is universally recognized as one of crucial importance in all education, and especially in Jewish education. It is the Commission's purpose to pursue this program so as to give our schools a variety of materials for parent education.

II. The second recent event of educational significance is the second annual convention of the Educators Assembly. It is encouraging to report that the convention was attended by 81 educators, coming from 46 communities located in 16 states, the District of Columbia, and Canada. Even more significant

is the fact that the theme of the convention was: "How the Jewish Educator Can Best Function in the Conservative Movement," indicating the organization's growing integration into the Conservative movement.

The Educators Assembly has struck roots and is meeting a real need in Jewish education. It is raising the standards of the profession. This is illustrated by the fact that nineteen educators, who are not members of the Assembly, attended the convention primarily because they are anxious to be admitted to membership: Their admission, however, will be decided solely by their meeting the rigid membership standards. The Assembly is also giving the Jewish educator a sense of security and belonging. This is reflected in its persistent plea for admission into the Rabbinical Assembly's Joint Retirement Plan, and its recent request for the development of a code of practice to define the relationship between members of the Rabbinical Assembly and the educators who serve in their congregations.

III. The third event of recent occurrence is the interim report on the Department of Audio-Visual Aids, the youngest department of the Commission's activities. It was last fall that the Commission approved the establishment of such a department, the first activity of which was the distribution of the kinescopes produced by the Seminary television programs. Some of the highlights of this report are:

1. Our inventory consists of 92 films, consisting of 18 different titles.
2. The income from rentals just about balanced the expenditures so that as of today the department is self-sustaining.
3. In the twenty weeks covered by the report there were 196 bookings. This indicates that the films are widely used and are meeting a real need.
4. We shall remove from circulation several of the films which are only mediocre in quality, and replace them with the five new films which are being produced this spring.

The Commission has appointed a standing committee on audio-visual aids. This committee is investigating how we can serve the needs of our schools through the production of such materials as films, filmstrips and recordings. We hope that by the next convention of the Rabbinical Assembly we shall have initiated a program worthy of the Rabbinical Assembly and the United Synagogue.

PUBLICATION PROGRAM

Our publication program has matured so that a considerable number of our publications are now being used by Orthodox and Reform congregations as well. At this moment we have approximately twenty new publications in various stages of development. The publications that are in the most advanced stage of production are the revised texts and workbooks of the *חֲנִינָה* Series by Simon Greenberg. We urge the members of the Assembly to order copies for examination. We have reason to believe that the revised edition will be enthusiastically received by members of the Rabbinical Assembly and all others directly involved in Jewish education. A much better plan would be for every member of the Rabbinical Assembly to have a standing order with the Commission so that copies of our publications can be mailed to them as soon as they come off the press.

THE PROBLEM OF PERSONNEL

The most pressing problem which is plaguing the Commission as well as our schools throughout the country is that of personnel. At the last two meetings of the Commission we devoted considerable time to discussions of this problem. The new placement season has already begun and our Placement Director has already made his first sad report. There are many good and well-paying positions but very few men to fill them. Some of our men are resorting to advertisements in the Yiddish and Hebrew press. We are anxious to discourage such action because it only invites trouble. However, the shortage of personnel is so great, and our ability to guarantee referrals is so limited, that we dare not advise our men to rely solely on our placement bureau. This, despite the fact that we are proud of our achievements and of the efficient manner in which the placement procedures are handled. We maintain cumulative files on all men placed through our agency. We check references and we refer only men who possess at least average ability. Our inactive file, consisting of applications from teachers whom we never refer, is very bulky. These are the men who usually answer all the advertisements in the press.

ITEMS IN PASSING

Time does not permit a report on all the areas of our work. However, we might mention that our quarterly, *The Synagogue School*, is reaching an ever-increasing audience. We are finishing the year with a total of 2004 paid subscriptions — about 400 more than last year.

Another important item that must not be overlooked is that our Foundation School Committee is about to publish a basic work — a manual for teachers and administrators of daily nursery schools, kindergartens and foundation schools. This publication, prepared by one of our colleagues, Rabbi Hyman Chanover, will prove a major contribution in the field.

Similarly, our Music Committee, in cooperation with the Foundation School Committee, has in production a folio volume entitled *שירי לדיות*, by Judith Eisenstein and Frieda Prensky. This is a remarkable work for children of foundation school years. It contains every Hebrew and English song worthy of preservation for children of this age group, along with detailed instructions on how to use these songs in class and home.

REEVALUATION OF COMMISSION'S PROGRAM

The most important effort which is now engaging our Commission is a thorough reevaluation of the Commission's program. Our Commission was reorganized in 1945 and has undoubtedly rendered valuable service to Jewish education in general and to the Conservative synagogue school in particular. The Commission feels, however, that the time has come to reevaluate its work and to chart its course for the coming years. It has therefore appointed a special Committee on Evaluation. The Commission wants to redefine the scope of its work, to evaluate its achievements, to strengthen weak areas, and to discover where it has failed. It wants to know whether the time is ripe for taking a step forward in the area of school standards. Are its emphases sound? Are the Educational Director's activities best calculated to serve our schools?

The Committee on Evaluation held its first meeting on April 21, and decided, among other things, to initiate a survey of the activities and the most urgent needs of our schools.

We plead for your cooperation. When you receive a questionnaire from the Commission, please answer it immediately and help us start the second decade of our existence.

RABBI ELIAS CHARRY, *Chairman*

Discussion

Rabbi Mandelbaum: It will be extremely useful, not only from the point of view of the work of your own Commission but I think from the point of view of the entire work of the Rabbinical Assembly, if somehow your report could include, if not this one, then future reports, the statistical account of the number of groups outside the Conservative group who buy our materials. You made a brief reference to textbooks.

Rabbi Charry: Yes, I can tell you, for example, the index of it is *שלהים לדין*, which is the most widely used Hebrew text by non-Conservative groups. We have printed a printing of 10,000 or 15,000 or 20,000, sufficient to last us not only through the summer but into September, and during the summer we were going to issue another edition. We ran out in February — completely ran out. This was beyond our wildest dreams, because — I don't know the number, but a great number of Reform schools began to use the book. They find it most interesting. They don't use the *שיטה* but they use the book. There may be several thousand copies in use. I would judge that is not an exaggeration.

Rabbi Wolfe Kelman: I would like to make a suggestion about retraining. In addition to the hundreds of men and women who have come over from Europe, I believe there are thousands of men going to various *ישיבות* and other places, many of whom are interested in Jewish education, but their backgrounds and attitudes and training somehow do not fit many of them into the kind of schools we have in our congregations.

I spoke to Dr. Azriel Eisenberg about this whole problem, especially as it concerns the New York area, and he agreed that it would be a wonderful thing if we were to do for principals and teachers and cantors who need retraining for our synagogues, that which was done earlier for rabbis who came over

from Europe — give them an intensive course. Those rabbis are now serving effectively in scores of communities throughout the country.

I would, therefore, like to suggest that either the Commission on Jewish Education or whatever appropriate commission is appointed by the Rabbinical Assembly should look into this matter, because I know there is this reservoir of personnel which cannot be included because of their unsuitability for our congregations, but with proper training and the right approach could become useful members of our congregation.

Rabbi Davis: You can imagine that this is something about which the Teachers' Institute, the people in charge, are terribly concerned and worried over the years. They have at least a good deal of information on this thing and are directly involved. It seems to me that before this thing is taken up by the Executive Council a subcommittee might be very well appointed by the President or anybody here to bring in a report as to what might be done, and you might ask the Chairman of the Committee and Dr. Judah Goldin together to serve as a committee to author such an objective.

Rabbi Charry: I think the channel is very clear. It ought to be sent to the representative of the Teachers Institute and the Commission, also with recommendations that they go to the other agencies. I don't think it is our problem alone. We ought to call in the J.E.C. and the communal agencies. There will have to be a school set up.

Rabbi Davis: I think we have heard a remarkable report, incorporating ten years of service. Nevertheless, if we contemplate that for forty or fifty years, since the beginning of our movement, all our activities in the realm of education were accomplishing very little, and that what we have heard now is the result of ten years of enterprise and adventure, I think the Commission is to be highly congratulated.

I would like to add that, in addition to the chairman and the rabbinic members of the committee, there has been one man in the movement without whom this entire report could not have been possible. It is because of this man's singular devotion and dedication that Rabbi Charry and the members of the Education Commission are in position to render their report.

I would ask Rabbi Charry — I am sure he meant to do

so — to add a word of thanks on behalf of this convention to Dr. Ezra Millgram for his extraordinary achievement, his historic contribution to the field of Jewish education, and that this be incorporated in his formal statement.

Rabbi Charry: I am glad Dr. Davis did that. I was only speaking at first concerning those volunteer people who give of their time voluntarily. But the service that Dr. Millgram rendered is a service of dedication that is rare to behold, and I, for one, have had three years of close association with him, and it has been a great source of gratification.

Rabbi Herman Hailperin: You made reference, Rabbi Charry, in your report, to the problem of clarification of the relationship between the rabbi of our synagogues and the educational director.

Now, in addition to the statement made by Rabbi Millgram in his Handbook for the Congregational School Board Member has there ever been a statement or discussion, to your knowledge, on the part of the Rabbinical Assembly, trying to clarify this relationship?

I want to tell you, this is not only a personal experience, but I am thinking of some of my colleagues; this thing is becoming more and more serious and confusing, and also applies, by the way, to the rabbi-cantor relationship; and from my point of view, unless the thing is clarified, the time will come in many of our synagogues when your rabbis will be left in the status altogether of מינדים and not of genuine rabbinic leadership for the whole congregation.

Let this not be taken as an implied criticism of the educators who are not rabbis. Some of them are making wonderful contributions to our synagogue. I am satisfied 100 per cent with the men we have, so it isn't at all a local thing that I am reflecting.

Rabbi Eisenstein: At the Executive Council meeting held prior to the opening of this convention a letter was read from Rabbi Millgram, reporting on a resolution passed by the Educator's Assembly. This resolution requested that a committee be set up of the Rabbinical Assembly and the corresponding committee of the Educator's Assembly to explore the whole problem of rabbi-educator relationship. The Executive Council passed that resolution, and the incoming Executive is going to implement this.

Rabbi Ralph Simon: I want to make a brief comment of documentation that may not have come to the attention of the committee. The Mizrachi Education Committee in its last bulletin had a supervisors' report of a visit to a school, which indicated that they were using שלים לד"מ. Now I want to ask a question. I am interested to know whether the so-called Book Shelf that we are already issuing has reached such a volume of sales that we now have a revolving fund that covers the cost of publication.

Rabbi Charry: I don't want to enter into the problem that you raised, the matter of moneys. In direct answer to your question — yes, more than enough.

Rabbi Simon: The reason I raised the question is that in its publication program it ought to have so much volume, such wide distribution, that it ought to become one of the large sinking funds of the movement, just as the U.A.H.C. in its book-publishing program, and the C.C.A.R. in its prayer book program created the two largest funds in Jewish religious life, and we ought to be able to come to that same stage.

Rabbi Charry: I assure you, that will happen, and much sooner than we had anticipated.

Rabbi Mordecai Chertoff: I would like to ask Rabbi Charry whether he can give us any kind of statistical picture on the availability of teachers as opposed to the demand for them.

Rabbi Charry: The demand is about four times the supply. In certain areas it is much more. I am talking about competent teachers. Our problem is this kind of problem. The whole country is competing against New York, and the teachers refuse to leave New York. New York has raised the standard of its salaries so that it reaches the salaries paid in the hinterland. The hinterland salaries were always higher than anywhere else. They are willing to pay in any community, and in small ones they pay \$4,000 or \$5,000 for competent teachers or more than that.

Rabbi Simon: They are paying that in big cities.

Rabbi Charry: That is right. They will not leave the big cities, even if you pay them more.

We are now working on a plan. Rabbi Millgram's plan is a long-term plan. We hope to get communities to subsidize the

sending of students to the Teachers' Institute for four years, with a condition that on their return they shall come back to the community for a period of two years or more. We are working on it.

Incidentally, while I mention that, I promised Rabbi Judah Goldin that I would include this in the report, because it belongs in it. He sent a letter to every one of the members of the Rabbinical Assembly. Please honor that letter. We have a unique opportunity. The Teachers Institute is now associated with Columbia University, so you can get a degree in both places. Students ought to be urged to take advantage of that. It cuts the cost of the degree in half. It gives you all the privileges of Columbia University, plus the values we get out of the Teachers Institute. So we are asking the men in the whole country, please, to inspire as many of your young people as possible to take advantage of this joint, dual course, and possibly out of that we will have a reservoir of teachers.

Rabbi Mordecai Chertoff: I have a particular reason for asking this. Would you say the situation as compared to last year is better or worse, or the same?

Rabbi Charry: I think it is worse.

COMMITTEE ON JEWISH LAW AND STANDARDS

This past year the committee held three regular meetings and one special meeting. It is gratifying to report that these meetings were well attended and that some of our members travelled considerable distances in order to participate in our deliberations. It is significant too that the number of questions submitted to the committee is very definitely on the increase, an indication that in moot situations our colleagues look for guidance and that the opinions of the committee do carry weight. I might add parenthetically that an inquiry was received from as remote a place as Bagdad, Iraq.

The rise in the number of questions submitted to the committee confronted us with responsibilities that under our present method of procedure we were not prepared to meet fully. We would have preferred to give each question placed before us exhaustive study and documentation so that our answer would constitute a contribution to the literature of the halacha. To do so, however, would require the full time services of a research consultant and would make exorbitant demands upon the time of members of the committee. In this respect we were fortunate that we were able to secure the services of our colleague Rabbi Herman Carmel as part time consultant, and as executive secretary to the committee. Rabbi Carmel has carried out his duties with notable devotion and brings to his task a broad knowledge of Jewish law.

It would lengthen this report unduly if I were to seek to include every question on which the committee has taken a stand. These are fully reported in the minutes of the committee which are on file. Here I limit myself to the most significant questions and to a somewhat extended statement of the committee's opinion in one particular situation. The following, then, are the more important questions and answers dealt with by the committee this past year.

(1) *Question:* May funeral services be held in a synagogue?

Answer: Since there is a tradition recorded in the Talmud (מילה כה:) to restrict funeral services in a synagogue because of

קדושת בית הכנסת (The Talmud draws a distinction between **הספָּד שְׁלִיחֵיד** and **הספָּד שְׁלַרְבִּים**), the privilege may be used as a special mark of distinction reserved for individuals who have rendered outstanding service to the congregation or the community, and who exemplify the highest standards of Judaism in their personal lives. A minority were of the opinion that it would be indequate to draw such distinctions and therefore moved a resolution that this privilege may be extended to any member of the synagogue at the request of the family.

(2) *Question:* May **עליזות** be granted to women? This question was submitted by one of the affiliated national groups of the United Synagogue for the purpose of determining the conduct of the religious service it planned to hold in connection with its convention.

Answer: It was the opinion of the committee that religious services conducted by any of the national affiliates of the United Synagogue should reflect the prevailing practice of the majority of United Synagogue congregations. The question of the permissability and advisability of granting **עליזות** to women was placed on the agenda for further study.

(3) *Question:* While its present premises are being reconstructed, a congregation finds it necessary to seek other quarters for holding its services. A local Protestant church offered the use of its vestry rooms for this purpose. May Jewish religious services be held under such circumstances in the vestry rooms of the church?

Answer: Such services may be held there temporarily if no other quarters are available. Certainly there should be no symbols of the Christian religion in the vestry during the time assigned for use by the synagogue, and if possible, throughout the entire period the synagogue finds it necessary to hold services there.

(4) *Question:* (a) May instrumental music be used at social receptions on the synagogue premises on the Sabbath?

(b) May films be shown at an **ונֶשֶׁבֶת שבת** if the operator of the machine is a non-Jew?

Answer: The committee disapproves of the use of instrumental music, live or recorded, on the Sabbath in the synagogue in connection with social receptions. It likewise disapproves of

the showing of films on the Sabbath, even if the machine is operated by a non-Jew.

(5) *Question:* May a religious service be recorded on the Sabbath while it is in actual progress?

Answer: Some years ago a majority of the members of the committee in a responsum on Sabbath observance permitted the use of electricity for purposes of illumination to add to *עוג שבח*. This should not be construed to include the operation of a recording machine since the latter does not add to *עוג שבח*. Moreover there is an actual *מלאכה* involved and it might conceivably introduce an element of artificiality in the conduct of the service to be recorded.

(6) *Question:* May Jewish children in public school join in the singing of songs in connection with the school's celebration of Christmas?

Answer: Where the hymns are distinctly recognizable as belonging to Christian hymnology, Jewish children should be taught not to join in their singing on the ground of *שמ אלהים לא חכרו*. However, in such instances, representations to the school authorities should be made by the rabbi and the burden should not be placed on the child. The same would apply to plays with Christian themes where Jewish children are asked to participate.

(7) *Question:* May the same automatic dishwasher be used for the washing of meat and dairy dishes?

Answer: Such dishwasher may be used if different trays are employed and the machine is thoroughly washed with boiling water between the washing of meat and dairy dishes, or vice versa. Similarly, it may be used for Passover if properly kashered.

(8) *Question:* (a) May ashes of a cremated Jew be buried in a Jewish cemetery?

(b) May a monument be erected over the grave?

(c) May the ashes be placed in a mausoleum?

Answer: (a) Such ashes may be buried in a Jewish cemetery. This permission does not of course indicate our approval of the practice of cremation. At the time of burial no religious service should be held.

- (b) A monument may be erected over the grave.
- (c) The ashes may be placed in a mausoleum, but again at such time no religious service should be held in order that the rabbi's presence shall not be construed as approval of the use of a mausoleum for the purposes of burial.

(9) *Question:* May a non-Jew, adopted by a Jewish father, be buried in a Jewish cemetery?

Answer: Since this question required an immediate answer, the chairman ruled that such burial would not be proper. At a subsequent meeting the committee endorsed the chairman's view. In connection with this case the committee adopted the following general ruling: Any person converted to Judaism, regardless of the nature of the conversion, is to be deemed a Jew for purposes of burial in a Jewish cemetery. However, a non-Jew married to a Jew without explicit conversion may not be buried in a Jewish cemetery.

(10) *Question:* Can religious services be held at the time of the transfer of a body placed temporarily in a receiving vault to a mausoleum?

Answer: Since the body has been placed only temporarily in a receiving vault, there is no halachic objection to its subsequent transfer. In the light of Jewish law and tradition, the committee disapproves of the use of a mausoleum. Hence no religious service should be held at the time of the transfer of the body to the mausoleum.

The committee prepared and circulated to the membership of the Rabbinical Assembly a brief guide on the use of foods for Passover, etc., and the special procedure to be followed where Passover falls on a Saturday night, as it did this year. The following questions remain on the agenda of the committee:

(1) The use of plastic dishes — whether they are to be regarded as כלי חרס or כלי זכוכית (kulah) for women.

(3) The permissability of medical sterilization under certain circumstances.

Much of the time of the committee has been devoted to a study and discussion of the vexing problem placed before us fairly frequently as to whether a rabbi may officiate at the marriage of a *נָשָׁה* and a divorcee. Our consultant, Rabbi Carmel, prepared a well documented study of this question which was circulated among the members of the committee. After thorough analysis of the issues involved, the committee at a special meeting adopted a position which Rabbi Bokser was asked to embody in a statement. Rabbi Bokser's statement, in which the chairman collaborated, bases itself on the study made by Rabbi Carmel though with certain differences in emphases. To date ten members of the committee have approved this responsum, one has disapproved and two are recorded as not voting.

RABBI THEODORE FRIEDMAN, *Chairman*

תשובה

The question has been submitted to us whether a rabbi may officiate at a wedding between a כהן and a divorced woman.

There is no question that Jewish law objects to such marriage. It is Biblically prohibited, as is clearly stated in Leviticus 21:7, 8, 14. The Talmud reaffirms this prohibition and specifies certain penalties for the כהן who violates this law. Such a כהן disqualifies himself from further exercising the functions of priesthood and becomes a פסול. Children born of such marriages are likewise disqualified as priests and are חללים. The provision, moreover, is that such a marriage must be dissolved. (See the summation of the law in 6:11 *שלהן ערך, בן העור* and *תשובות הגאנונים* No. 64.)

It is nevertheless significant that Talmudic law while objecting to such a marriage yet regarded it as a valid marriage, once entered upon. There is a marked contrast in the attitude toward such a marriage and a marriage involving a woman without a proper document of divorce from a previous husband. In the latter case, the children born of the new union are illegitimate. In the former case, there is no blemish on the children except for the loss of their priestly status.

The state of marriage, in Talmudic law, is established by the man giving the woman some token of value, indicating that it is his intention thereby to establish the state of marriage. It is of course expected that cohabitation will follow. But the marriage is valid even prior to the act of cohabitation through the efficacy of the ceremony, so that its dissolution requires a divorce. But the Talmud specifies, significantly enough, that the full violation of the law by the כהן in marrying a divorcee does not set in until cohabitation takes place. No penalties are attached to the act of קידושין which by itself creates a binding marriage. Only as a precautionary measure did the rabbis object to the ceremony. They sought to ward off the logical next step — cohabitation (*קידושין ע"ח*).

It is significant too that a child born of a marriage between a כהן and a divorcee, while disqualified from priestly functions, nevertheless retains some measure of priestly status. For it is

only initially (**למפרע**) that such a כהן is to be barred from the priestly service. A service which has been performed by such a priest, the Talmud specifies, is ritually valid (.קדשין ט).

It is well to consider the motives which inspired the banning of a marriage between a כהן and a divorcee. It is clear from Leviticus 21:7-8 that it was in deference to the special holiness of the כהן who officiated at the sacrificial service in the Temple. In what way did the marriage of a divorcee mar the holiness of the כהן? Perhaps there was generally felt a certain reservation about a כהן living with a woman who had previously been another man's wife. Divorce, according to the Bible, moreover, was to be grounded on the discovery on the woman of "some unseemly thing" (Deut. 24:1). According to some Talmudists this could only mean moral turpitude. One commentator actually suggests that the divorcee was regarded as close to the harlot who is also banned from marriage to the כהן in the same Biblical verse in Lev. 21:7 (Nachmanides and תורה חמימה, *ad locum*).

We still retain some deference for the כהן. He officiates at the redemption of the first born. He is called first to the Torah reading. He leads in the saying of grace. It is the genius of Judaism to seek to preserve ancient institutions about which so many historic reminiscences cluster. Jewish life would suffer a certain impoverishment were the special status of the כהן altogether discarded. At the same time, the very few prerogatives left to the כהן stand as a vital reminder of the immense progress made in the democratization of Judaism. The retention of the House of Lords by the British people is an illustration of the zealously on the part of a cultured people with a historic sense to preserve ancient institutions.

It remains an obvious fact, however, that the כהן no longer plays the vital role in Judaism that he did in ancient times. Great numbers of כהנים today are not even conscious of any special status. Family trees, moreover, have not been carefully preserved and many who are presumed to be כהנים are undoubtedly assuming the status erroneously, as the law itself recognizes (חוות הריב"ש, No. 94, who is followed in this regard by רשב"ם).

It is also clear that divorce in our day carries with it less of a blemish than it did in antiquity. While the dissolution of any marriage by divorce is an immense tragedy, we tend to sanction divorce for ever so many other grounds than moral turpitude.

Most divorces today have their basis in the facts of incompatibility. Thus divorce in our time is much less serious a reflection on the character of the woman than was the case in Biblical times.

We cannot look lightly at the problem confronting a כהן-divorcee couple on the verge of marriage. Marriage itself is an imperative obligation a person owes to himself, and it is so recognized in the Torah. The finding of a suitable mate is difficult indeed. The rabbis compare it to the miracle which transpired at "the parting of the Red Sea." Post-Talmudic Judaism has tended to consider the factors of personal happiness, in some cases, in preference to the claims of the law. Thus the law demands the dissolution of a marriage that has remained childless after ten years. But this law has been permitted to fall into obsolescence (*אבן העיר, כתובות יז: 1:3*).

It is of course the duty of the rabbi to counsel a couple contemplating marriage as to the true status of their proposed union in Jewish law. He must clearly indicate that Jewish law frowns upon a union between a כהן and a divorcee, and the consequences to his status and to the status of children following upon an infraction of the law. What if the rabbi is confronted with the resolution of the couple to proceed with their plans? The frequent references in the Talmud to disqualified בנים clearly suggest that even when, shall we say, the priesthood was in flower, there were many who braved the displeasure of the law and contracted such marriages. Circumstances in our own time have tended to make the tolerance of such marriages among the people even more wide-spread.

The law in its original provisions objected to a marriage between a כהן and a divorcee, but its objections were not strenuous. It recognized the validity of the marriage and the legitimacy of the children. The basis of the law's disapproval has become considerably weakened in our time because of the altered status of the כהן and because of the altered condition surrounding divorce.

We must accept the fact that a כהן contemplating marrying a divorcee will readily accept disqualification for himself and his children in preference to renouncing his bride. We must accept the fact too that an unequivocal condemnation of such a marriage and an unwillingness to officiate may present Judaism as arbitrary and indifferent to personal happiness, and as placing legal formalisms above human values, with the result

that such people would feel driven to leave the synagogue and Jewish observances generally.

We can understand the position of an individual rabbi who would hesitate to officiate at such a marriage. On the other hand, it is our conclusion that a rabbi who officiates at such a marriage has not acted in a manner that is inconsistent with his duties to Judaism.

We would however recommend that where such marriage is to take place, the rabbi seek to persuade the couple to refrain from a large public wedding. Our reply to the question as submitted to us is therefore in the affirmative.

Discussion

Rabbi Wolfe Kelman: I think the members of this convention will be interested to learn that at yesterday's meeting of the Executive Council there was a resolution adopted that all the existing responsa which are now in the hands of various present and past Law Committees be collected and reviewed by the Committee, with the view of eventual publication, depending on the final decision of the Law Committee.

This is something that has been of very great concern to all of us, namely, the fact that many of you are interested in the detailed Responsa rather than merely an answer. We hope that during the course of the year we will be able to begin the preparation of such a volume.

Rabbi Seymour Cohen: This particular matter has already been raised at a previous convention. There was a promise made a year ago, and I believe that the record will bear me out, that all the responsa prepared by Dr. Higger, of blessed memory, would be collected and published together with an index. In addition to that volume, there should be a deadline on this particular suggestion of Rabbi Kelman. There should also be a continuous circulation to the membership of the discussions and decisions of the Committee on Jewish Law and Standards. This is common practice in any superior court of law and our committee is just that at the present time. Under the present mode of operation, we have no access except at a convention to any of their decisions. There should be a printed publication of their discussions, prepared in such a way that the men can

place this important information into a permanent file. Otherwise these vital decisions are to a great extent overlooked. It becomes only a question of personal recollection which unfortunately seems to be quite faint in the minds of some of us.

I saw a copy of the Law Committee's minutes a number of weeks ago. I believe that the type of information, discussion and decision reflected therein merit wider circulation. The men come to these meetings of Law Committee; they travel at the expense, in part, of the Rabbinical Assembly; and they are anxious to have their learning spread throughout the country. I believe that this is feasible. It would be well that the very important reports of our Law Committee be included and circularized to our members.

Rabbi Edward Tenenbaum: I should like to ask a question of Rabbi Klein regarding the marriage of a כהן to a נורשה, because one statement in that report seems to be inconsistent. It seems that most of the people who approved that report considered the marriage of a כהן to a נורשה to be permissible, but we are advised that there is to be no great public function in connection with it.

Now, I think that it ought to be either one way or the other. If it is permissible to perform a marriage ceremony, then there should be no restrictions, and if there are to be restrictions, let's put the restrictions on the marriage. We can't do both.

Rabbi Isaac Klein: Gentlemen, suppose that somebody asks the question whether we approve of a כהן marrying a נורשה. The answer is, Yes. But the answer "yes" is qualified, and not so much by the questions of law. We have a certain feeling and hesitation about going into something that is contrary to what was accepted, and these feelings are simply expressed by trying to say, "Let's make it as unobtrusive as possible." It is done with a heavy heart.

So I suppose these limitations, which were not put as a law, were simply *לעזה טובה קא משמע* to ease the conscience of those people who do it with a heavy heart. We say to them, "If you want to ease your conscience, make it unobtrusive." That is all. If you want to do it with a big wedding, we won't send you a search warrant.

Rabbi Aaron Blumenthal: May I beg to differ with the report. This *תשובה* on the כהן and the נורשה was submitted to the members of the Law Committee by mail. Each of us was

asked to vote one of three alternatives — approving, disapproving or not voting. I took the fourth alternative, and so did one other member of the Law Committee, Rabbi Jacob Agus. The alternative I took was to vote for the *תשובה* except for the first sentence of the last paragraph, which referred to elaborate weddings.

The rule in our Committee is that a unanimous opinion is recorded as such and becomes binding upon every member of the Rabbinical Assembly. Where there is a difference of opinion, the opinion which dissents from the majority becomes a minority opinion, and the minority opinion also may be followed by the members of the Rabbinical Assembly.

I should like the report to mention the fact that on that last paragraph there are both a majority and a minority report.

Rabbi Mordecai Waxman: We ought to give some consideration in broader terms to the function of the Law Committee currently.

To the best of my recollection, it has been some years since the Law Committee has submitted a general statement articulating its point of view. The discussion and the reports of the last few conventions have consisted almost exclusively of *תשיבות* to specific matters.

If I recollect correctly, when this our reconstituted Law Committee was set up in Chicago some years ago, the intention was that it become a very articulate arm of the Rabbinical Assembly. It was recognized that the legal element, the whole theory of law, is vital to the nature of a Conservative movement. Therefore, designedly, a committee was set up which represented all wings in the movement, with the intention that out of that committee should emerge some sort of philosophy of law for the Conservative movement. There is no question that the committee started out in that strain, but somewhere along the line it has taken to seeing the trees rather than the forest, and the result is that we have a whole series of individual responsa, but there is no articulate philosophy. It may be that it was the intention of the Rabbinical Assembly to divert that function to the Joint Conference on Jewish Law. The whole area of the current responsibility of the Law Committee, whether it is adequately fulfilling its function in relation to us, must be explored and must be explained.

I would suggest that if clarification is not available now, at

least we have a general report to the next convention in which the Law Committee will once again undertake to define the philosophy under which it is operating and to define the character of its relationship to the Joint Law Conference.

Rabbi Agus: The Committee on Jewish Law is supposed to deal with all matters of Jewish law, except those of marriage and divorce. The question of כהן and נורשה was before the Committee while the arrangements for the Steering Committee were being made, and therefore it was the thought that this matter would be exempt from the decisions of the Steering Committee, and this is the reason for this report.

The Committee on Jewish Law and Standards, however, is to continue to deal with all matters, but it is not to act decisively — that is, הילכה למעשָׂה — in reference to all questions of אישות for the life of the agreement with the Seminary, which is for a period of three years, during which time the Steering Committee and the בית דין are functioning.

Rabbi Sidney Greenberg: I would like to read a part of a letter addressed to the Chairman of the Religious Committee of our synagogue, over the signature of Rabbi Carmel, the consultant for the Rabbinical Assembly Committee on Jewish Law and Standards. This is a paragraph from that letter, in answer to a specific inquiry addressed by the Chairman of our Religious Committee to the Committee on Law and Standards:

“The attitude of our Committee is that it is not permitted to record the Sabbath service while it is in progress on the Sabbath. The permission is given to use electricity etcetera, only if it is necessary for furthering services and attending services on the Sabbath.”

I should like to know, Mr. Chairman, some of the thinking which prompted the Committee to render this particular decision.

Rabbi Isaac Klein: The answer is, I don't know. I think a question like this, if you want to know the thinking of the Committee, should be referred to the Law Committee and we will answer you. On individual questions, if you want to know why, send them in. We cannot have a law session here.

THE STEERING COMMITTEE OF THE JOINT LAW CONFERENCE, 1953-54

In June 1953, after the *Resolutions* proposed by the Joint Law Conference were adopted at the Rabbinical Assembly Convention, the Steering Committee was instructed to do three things in behalf of the Conference:

1. To enter into negotiations with representatives of other organized Jewish religious bodies (Orthodox and Reform) in our community, to persuade them to cooperate with the Joint Law Conference in setting up a בֵּית דָין in behalf of the Joint Law Conference of the Rabbinical Assembly and The Jewish Theological Seminary of America.
2. If efforts at cooperation did not succeed, the Steering Committee was to proceed to set up a בֵּית דָין in behalf of the Joint Law Conference of the Rabbinical Assembly and The Jewish Theological Seminary of America.
3. The Steering Committee was to take the steps necessary to put into effect the חקנָה proposed by Professor Lieberman with regard to eliminating abuses of the Jewish law of marriage and divorce.

The following is a brief review of what was done in connection with each of these assignments:

1. The Steering Committee met fairly regularly throughout the year. At the November 28, 1953 meeting Rabbi Eisenstein reported on his efforts to win the cooperation of the Reform and Orthodox bodies. Rabbi Eisenstein had met with Rabbi Fink, the President of the Central Conference of American Rabbis, and with Rabbi Adams, the head of the Rabbinical Council. Rabbi Fink seemed to be interested in some joint venture, along the lines contemplated by the Joint Law Conference; but Rabbi Adams felt that cooperation between the Rabbinical Assembly and the Rabbinical Council on matters of Jewish law was well nigh impossible. After discussion, the Steering Committee decided that January 1, 1954 be consid-

ered the end of the six-months period specified at the Rabbinical Assembly Convention the previous June; if by that time no cooperation had been achieved, the Joint Law Conference was to proceed with the creation of a בֵּית דִין on its own. Nevertheless, in order not to exclude the possibilities of ultimate collaboration, it was suggested that the Joint Law Conference and the בֵּית דִין continue to extend an invitation to cooperate to those willing to do so.

2. Since no gesture towards cooperation was made by the Rabbinical Council by the beginning of 1954, the Steering Committee proceeded with plans for a בֵּית דִין. It was at first contemplated that the בֵּית דִין be made up of seven members. Subsequently it was recommended that the בֵּית דִין be made up of six members with the seventh to act as the convener and רָאשׁ בֵּית דִין of the Court. The position of the convener and רָאשׁ בֵּית דִין was to be a rotating one. Everyone on the Steering Committee agreed that while the דִין would represent the Court as a whole — not specific bodies or interests — it would be wise nonetheless to invite several members of the Court from the Rabbinical Assembly and a similar number from the Seminary Faculty. One דִין would be a halachic scholar who, in addition to an academic command of the subject, would have a great deal of practical experience in community life as well as a rich background in הוראה.

A provisional בֵּית דִין has been appointed. The Steering Committee wants to continue exploring one or two matters before it fixes definitely on the membership of the Court, especially since the question has been raised as to whether one who is a member of the Steering Committee may be a member also of the בֵּית דִין. This problem is to be taken up with the Executive Council of the Rabbinical Assembly and the Seminary Faculty.

As regards the province of the Court: first, in all matters of הלכות אישות the בֵּית דִין would rule on questions submitted to it by members of the Rabbinical Assembly (or others who accepted the authority of this Court); second, it would adjudicate in those cases of marital dispute which were brought before it. Finally, the בֵּית דִין would also have referred to it proposed תקנות whose possibilities of enactment it would explore and whose specific application it would advise on.

In order not to paralyze initiative in the introduction of תקנות, a suggestion was made at one of the regular meetings of

the Steering Committee, and the suggestion was adopted, that the Committee on Law and Standards of the Rabbinical Assembly be recognized as an official body to present תקנות on behalf of Rabbinical Assembly members to the Steering Committee. Further, in connection with this procedure that the proposed תקנות be first submitted to the Steering Committee, Rabbi David Aronson has requested that at the next meeting of the Joint Law Conference, By-Law 3 be taken up again for possible amendment so that the enactment of תקנות shall not be entirely dependent on the decisions of the Steering Committee.

Local בתי דין now in existence were to continue to function. On the other hand, the Steering Committee did feel that no new local בתי דין ought now to be created without first consulting the בתי דין.

NOTE: The suggestion has been made that at least for the next two years instead of speaking of a National בתי דין, we speak simply of a בתי דין — for the arrangement of the Joint Law Conference was entered into only for a three year period.

3. A very important event at the Rabbinical Assembly Convention of 1953 was the adoption of the תקנה proposed by Professor Lieberman.* After Professor Lieberman had presented his תקנה in principle, even suggested tentative formulation, and the Rabbinical Assembly adopted it, the Steering Committee was instructed to draw up the official formulation of this תקנה. The formulation was prepared by a sub-committee of the Steering Committee and then reviewed by the Steering Committee as a whole. Professor Lieberman not only advised the committee on the English version, but himself provided the Aramaic. Both the English and Aramaic versions were approved by the Steering Committee at its last meeting, May 13, 1954, and thus the תקנה is ready for publication by the Joint Law Conference.

(The audience was asked to consult copies of the תקנה which had been distributed. See pp. 66-68.)

*Strictly speaking the Joint Law Conference adopts the תקנות and instructs the Steering Committee to carry out the resolutions it adopts. In the present instance however it was agreed that the תקנות which Professor Lieberman originally presented at the Joint Law Conference in February 1953 was to be submitted to the Rabbinical Assembly Convention in June for adoption, so that it would not be necessary to wait a whole year to have the תקנות adopted.

As soon as the book *Chavot* has been published it will be distributed by the Rabbinical Assembly. Income from the sale of the *Chavot* will be used to cover part of the expense incurred in the establishment and operation of the *Beth Din*.

The Steering Committee urges that a pamphlet be drawn up and distributed when the *Chavot* is distributed. This pamphlet ought to contain an explanation of the significance of the *Tekuna*, and suggestions as to how the nature of this *Tekuna* should be presented and interpreted to the bride and groom when they visit the rabbi and plan for their marriage.

The Joint Law Conference is ready to create a marriage Registry at the Seminary. To this Registry the rabbis are to send the copies of the statements which the bride and groom have signed as evidence of accepting the authority of the *Beth Din*. These documents will be available to the *Beth Din* and naturally will be important in the event that the terms of the *Tekuna* have to be invoked.

This in brief, therefore, is a summary of the work of the Steering Committee of the Joint Law Conference for 1953-54. It is our earnest hope that with the *Tekuna* put into effect and a distinguished *Beth Din* devoting itself to problems of *halachot avdot*, the Joint Law Conference, and all those eager to cooperate with it, will little by little be able to restore a deeper appreciation of the tradition and to contribute to the enrichment of Jewish family life.

NOTE: At the suggestion of many members of the Steering Committee, the two co-chairmen have been authorized to change the name of the Joint Law Conference from Joint Law Conference to either Joint Conference on Jewish Law of the Rabbinical Assembly and the Jewish Theological Seminary of America or something close to this name.

RABBI THEODORE FRIEDMAN

בתובה

ב בשבת לחדר שנת חמשת אלפים
ושבע מאות לבריאות עולם למןין שאנו מונין כאן
במדינת איר החתן בר המכונה
אמר לה להדא בת המכונה
הוי לי לאגתו כדת משה וישראל ואנא אפלח ואוקיר ואיזון ואפרנס יתיכי¹
לי כי כללות גבורין יהודאי דפלחין ומוקрин זונין ומפרנסין לשיחון
בקושטא ויהיבנא לי כי מוחר כספ' זוזי
דחווי לי כי ומוזוני כי וכטוטיכי וסיפוקיכי ומיעל לותיכי²
כאורה כל ארעה ובבאת מרת דא והוית ליה
לאנתו ודין נדוניא דהגעלה ליה מבוי בין בכספ' בין
בזהב בין בתכשיטין במאני דלבושא בשימושי דירה ובשימושי דערסא הכל
קבל עליו חתן דנן זוקרים כספ'
צروف וצבי חתן דנן והוסיף לה מן דיליה
עוד זוקרים כספ' צروف אחרים כנגן סך הכל
זוקרים כספ' צروف וכך אמר חתן דנן אחריות
שטר כתובתה דא נדוניא דין ותוספה דא קבלית עלי ועל יתרתי בתראי
להתרבען מן כל שפר אריג נכסין וקניני דאית לי תחות כל שםיא דקנאי
ודעתיך אנא למKENא נכסין דאית להונן אחריות ודלית להונן אחריות כל הון
יהונן אחריאן וערבעאן לפרט מגהון שטר כתובתה דא נדוניא דין ותוספה
דא מנאי ואפלו מן גליימא דעת כתפאי בחוי ובמושטי מן יומא דנן ולעלם
ואחריות וחמר שטר כתובתה דא נדוניא דין ותוספה דא קבל עליו
חתן דנן כהומר כל שטרין כתובות ותוספות דנתגין בכנות
ישראל העשויין לתקן חכמיינו זכרונם לברכה. וצבו מר
בר חתן דנן ומרת ברת דא
למשבק דין לדא ודא לדין למנהג כל יומי היון באורחא דאוריתא כהילות
גבורין יהודאי. וצבו ברעות נפשיהן ואסכימו לקלала על נפשיהן בית דין
דכניתא דרבנן ודבית מדרשא דרבנן דארעטה דקיימה, או מאן דאי מין
חילה, היך רשו יהדות לאלא יתהון למיזול באורחא דאוריתא ולמרחם
ולאוקר דין לדא ודא לדין כל יומי מידג נישואיהן. וקיבלו על נפשיהן
כל חד מהנהן לארשאה לחבריה לזמןא יטה לבוי דינא דאידכ'er מן עילא, אין

יתרמא תגרא ביביהון, בדיל דיכול למייחי כל חד דירעי מנהון בדיבי דאוריתא
כל יומי חיווה. וארשו לבוי דינהן דאיתיך לרמא פיצוין על כל חד מנהון,
אן לא יצבי למיזל קדמוני בדינה או אין לא יצבי לציתא לפסקא דדינה.
דלא כasmactaa ודלא כתופטי דשטרוי. וקניבא מן בר
חתן דנן למרת ברת דא ומן מרת
ברת דא למך בר ברת חתן דנן על כל
מה דכתוב ומפורש לעיל במנא דכשר למקニア ביה והכל שרייר וקיים.

נאום עד

ENGLISH VERSION

On the _____ day of the week, the _____
of the month _____, _____, corresponding
to the _____ day of _____, _____, the
Bridegroom, and _____, the Bride, were united
in marriage in _____. The
Bridegroom made the following declaration to his Bride:

"Be thou my wife according to the law of Moses and Israel.
I shall honor and support thee, faithfully I shall cherish thee and
provide for thy needs, even as Jewish husbands are required
to do by our religious Law and Tradition."

In turn, the Bride took upon herself the duties of a Jewish
wife, to honor and cherish her husband, and to carry out all her
obligations to him in faithfulness and affection as Jewish Law
and Tradition prescribe.

And in solemn assent to their mutual responsibilites and love,
the Bridegroom and Bride have declared: As evidence of our
desire to enable each other to live in accordance with the Jewish
law of marriage throughout our lifetime, we, the Bride and
Bridegroom, attach our signatures to this Ketubah, and hereby
agree to recognize the Beth Din of the Rabbinical Assembly

and The Jewish Theological Seminary of America, or its duly appointed representatives, as having authority to counsel us in the light of Jewish Tradition which requires husband and wife to give each other complete love and devotion, and to summon either party at the request of the other, in order to enable the party so requesting to live in accordance with the standards of the Jewish law of marriage throughout his or her lifetime. We authorize the Beth Din to impose such terms of compensation as it may see fit for failure to respond to its summons or to carry out its decision.

This Ketubah was executed and witnessed this day in accordance with Jewish Law and Tradition.

Bridegroom

Bride

Rabbi

Witness

Witness

Discussion

Rabbi Aronson: This is a matter of correcting the report, so we will know what we are discussing. Two points were raised by me at the last meeting of the Steering Committee, one that Dr. Goldin just read, namely whether the Steering Committee be in a position to check the advancement of a proposed תקינה so it never reaches the conference. That is to be studied again by the Steering Committee. The second point still to be decided was whether a member of the בֵּית דִין at the same time may serve as a member of the Steering Committee.

Rabbi Goldin: I have that in the report. Forgive me. "A traditional בֵּית דִין has been appointed. The Steering Committee wants to continue exploring one or two matters before it fixes definitely on the membership of the court, especially since the question has been raised as to whether one who is a member of the Steering Committee may be a member also of the בֵּית דִין. This problem is to be taken up with the Executive Council of the Rabbinical Assembly and the Seminary Faculty."

Rabbi Henry Fisher: Mr. Chairman and Gentlemen: I was not present at the convention last year when this was presented, and it is possible that some of the things I want to say may have been discussed at that time. Nevertheless, Rabbi Goldin made no reference to it, and I would like to bring it to your attention.

We have been presented with a כתובה which we will be asked to have brides and grooms sign when we solemnize their marriage. A resolution has been presented which will authorize the creation of this כתובה, and for the Rabbinical Assembly to publish this כתובה. And there is even talk that there will be an income from it which will go to maintain the work of the committee.

I think we ought to be realistic about some phases of this. The heart of this כתובה, it seems to me, lies in the last sentence: "We authorize the National בֵּית דִין to impose such compensation as it may see fit for failure to respond to its summons or to carry out its decision."

Let's see what is going to happen. This כתובה will be prepared. We are going to ask our people to sign it. In normal times, it takes months and sometimes a few years before you find a situation where the marriage has reached the stage

where the young couple is to be divorced. They will obviously proceed with the civil courts first. After they receive the civil divorce, they will come to the rabbi for a Jewish divorce. Except for an emergency, I visualize a year or two years or maybe three years passing before a specific case of issue in this direction will come before the court בֵּית דִין. The court will then invoke this contract. It will invite the husband to come in. He will refuse to come in. It will impose a fine or he will come in and the court will say they must issue a divorce. He will refuse to do it.

I presume the next step will be for the court בֵּית דִין to try to enforce its decision. Obviously, we assume that the basic weakness of our problem is that we, as a rabbinic court, have lost our authority and cannot impose our wishes on our people. Therefore, the assumption is that we have to have recourse to the civil courts. It will then go to the civil courts on the violation of a contract. One of two things may happen. We may lose in the Lower Court and then we ourselves, out of self respect, will want to appeal it, will want to go to the higher courts, all the way up, perhaps to the Supreme Court. We may win, and then the defendant will appeal. If he happens to be the sort of person who may have unlimited funds he will fight it through and he will take it to the higher courts. I can understand four or five years passing, before some definition as to whether this is enforceable will be given, and then, if the courts will decide against it, five years of effort, five years of expense, five years of printing כתובות will all go down the drain and will be wasted, and, in a sense, I think we will lose face and we will lose respect in the eyes of our Reform colleagues as well as, certainly, of our Orthodox scholars.

I understand that Professor Lieberman and some others discussed this with Judge Rifkind, and Judge Rifkind said it is enforceable. Rabbi Agus just whispered to me that he discussed it with Judge Silverman, and Judge Silverman said it is not enforceable.

In the State of Illinois, through the City of Chicago, we have through our court בֵּית דִין tried to educate the Jewish attorneys particularly, when they are involved in a matter of divorce, to try to get the husband, as part of the normal negotiations and arrangements prior to the divorce, to sign an agreement that he will give his wife a Jewish divorce. We have been successful in it, and what happens is that, generally speaking, since that

is signed, the man comes in after the civil divorce and we have him issue the Jewish divorce.

We did have a case of a man who signed and agreed, and when the civil divorce was issued, he reneged. The attorney for the woman went to the court. The lower court sustained the woman, and the man was held in contempt of court. He appealed, and the higher court reversed the decision and said, "We cannot regard it as contempt of court on the principle of separation of church and state." It is not going to recognize any agreement in connection with a Jewish divorce.

Gentlemen, let's understand this. This is a step in the right direction. It is a **רִאשׁוֹן**. We have to agree with it. It seems to me, however, that before we can publicize this, before we ask any rabbi to get a bride and groom to sign it, with all the influence the Seminary has, that somewhere, prior to any specific action implementing it, some of the leading lights in the legal profession who are friendly to our movement ought to be called into a conference. Let's have Judge Rifkind, Judge Soboloff, let's have some of the men who sit in high forums, thinking men who know American law, and let's have a reasonable assurance that there is a possibility that the civil courts will sustain us. Otherwise there is a great deal of effort that will be wasted and the net result will be that we will have to start all over again.

Rabbi Louis Finkelstein: Mr. Chairman, the בֵּית דִין, תקניתה and the כחובָה constitute, in my opinion, the most important matter to come before the Rabbinical Assembly in my entire memory. In view of its critical significance, in view, also, of Rabbi Fisher's comments about the Seminary's participation in the project, I should like to discuss certain aspects of it at this time.

Regarding the enforceability of a decision of the בֵּית דִין, long before the matter arose before the Steering Committee, a sub-committee of that group — namely, Professor Lieberman and myself — spent long hours with eminent lawyers, discussing the situation.

The advice we got is to proceed. If anyone had ventured to predict that yesterday's historic Supreme Court decision outlawing segregation in the nation's public schools would have been handed down as a unanimous verdict, no one would have believed it. Since segregation is such a controversial issue, it is

conceivable that perhaps one or more members of the highest court might possibly have rendered a dissenting opinion.

If the Supreme Court were to be queried today about its action in some case not currently before it, the Court would reply, "We don't know what our action shall be."

However, the best opinion that we can get is this: If the men who lead the Conservative Jewish Movement — the rabbis and the laymen — put their united force behind this **מִשְׁפָט**, it has better than a good chance of being upheld in the lower courts right up through the highest courts.

You can also rely upon us — and this I want to emphasize most strongly. Since we at the Steering Committee considered this matter the basis of our being — that is: Can we, or can we not use the instrumentalities that exist in the United States to enforce this **מִשְׁפָט**? — we are prepared to spend on this as much as we should expend on any other activity of the Rabbinical Assembly, The United Synagogue or the Seminary.

Now, it is not true that the United States never interferes with any religions. Obviously, at times, the Government does exercise its authority upon religions.

If we should expel a member illegally, he could sue our corporation in the courts. He might take his case up to the Supreme Court and could conceivably compel this religious organization to reinstate him. The point is — there are civil rights that must be protected, and this is the function of the Government.

We hold that the right to remarry is a civil right. If a woman with a religious conscience insists she cannot remarry without a Jewish divorce; and her husband replies, "I will not give you the Jewish divorce unless you give me \$10,000," it is no longer a question of religion, but a question of extortion. The mere fact that the extortioner is not on record, or is not stating his threat in so many words does not conceal the truth: the action is still extortion. While we may not be able to put him in prison because of this attempt at extortion — because he probably would not make his threat before witnesses — we can make use of the enforcement powers of the courts in a case of this sort. This is what we mean when we talk about enforceability.

Let us consider another, more important question — not the enforceability of the **מִשְׁפָט**, — but rather, its moral power. May I say here that even those lawyers who have some question about its legal enforceability or who think there may be a judge somewhere who might decide against us — even these lawyers

have all agreed that as a moral statement, the **חקנה** is of historical significance. In their opinion, it gives tremendous moral power to our rabbis and to us. When we summon a husband who is unwilling to give a divorce, our final opinion adjudging the case will be handed down in the name of the Rabbinical Assembly and The Jewish Theological Seminary.

When Dr. Lieberman first proposed this **חקנה**, my initial reaction, I must admit, was somewhat tepid. However, the more I thought about it, the better the **חקנה** seemed. Very frankly, I never thought the time would come when we would have an amended **בוחנה**. In our deliberations let us not forget the history of the **בוחנה**. It goes back to Simeon ben Shattah, over 2000 years. Just yesterday, the president of the Rabbinical Assembly told us that the time had arrived for granting equal rights to husbands and wives under our marriage law. Adopting the **חקנה** is the best step toward this end. Consider, for a moment, that equalization will be emphasized at the critical psychological moment — when the couple comes before the rabbi. The rabbi turns first to the bride and says, “There is an agreement here you must enter into.” He then turns to the groom and declares, “You must agree to it because this is an agreement of *equal partners*.”

At first, we thought that this **חקנה** would be framed in a statement to be appended the **בוחנה**. Now we have decided that despite some likely repercussions, we will change the **בוחנה**. We are making this change by inserting this statement into the document.

Why am I so certain that if this national **בית דין** survives the trial period of two years — as I hope it will — it will ultimately become a universal Jewish institution?

Let me take you back to Hillel and the **פרוחבול**. You will see that Hillel introduced a basic reform in such a way that, to his colleagues, it seemed no change at all. Hillel said to his colleagues, “The Torah says you cannot collect a debt. All that means is that private individuals can’t collect. Therefore, let us make an arrangement. The individual turns over his debt to the **בית דין**. There is no law against the **בית דין** collecting a debt any time they wish. What they do with the money is their business. They may decide to give it back to the individual. That is their business.”

Presumably if Hillel said, “This is legal,” Shammai or some other scholar said, “It is not.” Shammai may have added, “It

is not enforceable, it is impossible and unnecessary; we can get along without it." Perhaps Shammai may have said it was completely improper and gave many reasons why it could not be carried out. But Hillel had his way. How many times have we heard of the **פרוחבול** as an example of a great **קח**? Today, two thousand years later, the **פרוחבול** still stands as the symbol of the right of **בית דין** to change a law of the Torah in civil matters.

There are other important facets of this whole problem that we must also consider. As Jews in America today, our weakness is that we are a tiny minority in a country which *does not* recognize our laws. While our Jewish laws are based on the theory that they are enforceable, in practice, we have no institutions or instruments for enforcement. Until now, all we could do was to plead for voluntary compliance with our laws.

In this connection, we come to something the German Jews did in the eleventh century; Rabbenu Gershom found himself in Germany without any machinery by which he could enforce Jewish law or his ordinances. He gathered the Jews together, saying, "Let's agree on some basic matters. If anyone resists our ordinances, we will excommunicate him. He will be boycotted out of the community. Since we are a well-organized community, that poor Jew will certainly suffer. He will submit to us."

Now, Dr. Lieberman is a spiritual statesman, trying hard to understand a situation and to get at the roots of the Law. He is struggling with it precisely as Hillel, Rabbi Johanan ben Zakkai and Rabbi Eliezer grappled with it.

To summarize, briefly, some of my points: In order to make Jewish marriage a significant, lasting, meaningful institution, we contend that we must find some way to enforce the decisions of our **בית דין**. To this end, we must find the best legal opinion and counsel possible to achieve enforcement in cases in which we are convinced we are right.

Now, no one can guarantee the future. It is conceivable that a test case may reach the Supreme Court; and, further, that the Supreme Court may decide against us. On the other hand, the chances are a thousand to one in our favor that such a case will never come to court; or that should it come to court, we will win.

I appeal to you to help us organize this **בית דין**. We are working very hard to try to get the best talent available to serve on

it. We are trying to issue a *כחובָה*. We are publishing a pamphlet to explain the details of the revised *כחובָה*. In all of this, we are proceeding with extreme caution and deliberation.

This whole area is something which well may place the Rabbinical Assembly not only on the map of the world, but also on the map of history. This is a time for courage. If we do not risk, we do not gain. I appeal to you — let us not lose this moment.

Rabbi Joseph P. Sternstein: This, of course, is one of the most significant issues, as Dr. Finkelstein has cited, which has come before the Rabbinical Assembly, and undoubtedly marks that point of departure from an erstwhile willingness to yield and to compromise on issues which require courage and, if you will, some degree of audacity.

Certainly, as a relatively junior member of the Rabbinical Assembly, and yet one speaking with a great deal of reverence for my teacher, Dr. Finkelstein, the illustrious members of the Steering Committee, and others who have pondered on this issue, may I, however, also attempt to speak as one who has had training in the law and who was ordained as a rabbi of the Seminary. Indeed, my remarks are not designed to disagree or to in any way refute the words of our President, but possibly to caution against ensnarement into what may be considered a legal trap, in the discussion of this entire matter.

Doubtlessly what is before us, the question of this *רְפָנִים* and the form of the verbiage of the particular emendation or supplement to the *כחובָה* presently utilized, ineluctably represents a desire to break away from the rigidity which has encumbered us in the past.

With all seriousness, with all reverence and with all respect, I confess that I am not persuaded that our action satisfactorily connotes keeping our eyes on the ball, to use that colloquial expression. I do not, understand me, speak against the proposition, for I support it, and believe that it marks the first step as a precursor to emboldened strides. But I do not believe that it encompasses the substantive issue which confronts the Rabbinical Assembly and all those who deal with matters of the development of Jewish law.

In order for us to at least be honest with ourselves we must bring to bear all of the possible experience and all of the possible knowledge we have on the subject, so that ultimately when our

decision or the guideposts we do set for ourselves are created, we at least are certain of the direction we are taking. Our target may be Point A in the distance, but sometimes the shortest distance between two points is *not* a straight line. Sometimes it may be circuitous navigation, but we must adopt that circuitous lane. The important thing is that we must understand that we are operating circuitously and not operating directly. That is the issue involved, as I see it.

It seems to me that in dealing with this matter of Jewish law — that some statement of principles must be articulated. There are two problems involved, as I see them, which I respectfully submit to this group. One of those problems concerns the question of the very system of the principles of development of law. Many of us who may or may not be trained in law — secular law — are intimately acquainted with the procedures which involve them. Certainly it would be presumptuous to attempt a presentation of a complete exposition of the development of law. We do know in a general way that law has a certain process of development, and law, whether it is Jewish law or Anglo-American law, Roman law or Germanic law — all of them embody certain common guideposts of development. One of them may be the susceptibility of the law to change, not purely from an internal or organic development, but from the impress which may come upon it from the sociological circumstances surrounding it.

To give you an example, רַבּוֹ נָרְשָׂם spoke in terms of the חֲרֵם, probably not in terms of the necessity of the internal change of law, but from the sociological conditions which compelled that change, and what רַבּוֹ נָרְשָׂם did and what possessed within his power to do — and this is, as I see it, the nub of the matter which confronts us — is that רַבּוֹ נָרְשָׂם was able to wield an instrumentality or weapon which was innately and intrinsically Jewish, which had its collective impress Jewishly, which had the power, the coercive strength, the enforceability of the Jewish community. He was thus able to seize that necessity which emerged from the sociological conditions arising from community life, and was able to utilize a Jewish weapon to control that situation.

We are confronted with the paradoxical problem today, as I see it, of trying to meet a Jewish problem and control it with a weapon vouchsafed to us from the outside. This is where we are running into hot water.

In the question of general law, I certainly, again — one who has not practiced law, one who has merely received the formal training of law — will not presume to argue with Judge Soboloff. I am not presuming to argue with Alan Stroock or Judge Rifkind, but it seems to me, with all that they have said — and I urge the members of this Assembly to keep their eyes on this problem and to sweep away any possible cobwebs of confusion — with all they have said, it sums up to one conclusion: We are ultimately being compelled to depend upon the mercy and the good will, not of Jewish authorities, but of the civil authorities, whether they be Jewish or not.

I had a problem in Dayton a few weeks ago, a question of compelling a husband to grant a *wi*. I know not of the decision in Chicago, nor of the discussion with Soboloff. I didn't know of the discussion with Rifkind. But sitting down and discussing it with some of our own attorneys in Dayton we devised an identical formula.

We know that any agreement in law which concerns a matter of vitiating or diluting marriage is against public policy, and no court will enforce any decision or any agreement which can upset or break a marriage contract. Divorce, an agreement to divorce, such as may be included here, may come possibly under the category of an agreement to break a marriage, and although I do not maintain *a priori* that this is wrong — I say this may be a possible area for disagreement. Any possible agreement against a marriage covenant may fall in that category of contrary to public policy. Sometimes in the question of the civil divorce you may be able to use a weapon that will compel a husband to divorce a wife Jewishly. So it is not a question of a civil divorce.

In that way we worked out this compromise, wherein a general agreement may be included to sustain a divorce action in civil courts — we worked out an agreement to sustain a civil action in Jewish Court. But who determines that? The determination does not come from the rabbi. It does not come from the בֵּית דִין. It may come from the Supreme Court of the United States, even at the possible cost of a quarter of a million dollars.

Now, your statement, sir, Dr. Finkelstein, is a correct one, that it is courageous, and we may pledge ourselves to fight this, if necessary, up to the Supreme Court. But one thing is crystal clear — and I do not make this statement in attempting to urge our members not to vote for this — we should vote for it while

keeping our eyes clearly on the situation — that whatever we do, we still are not meeting a fundamental and basic issue. How can we, in terms of the scope and the area of Jewish law, create the devices of development, the formulae for organic development of Jewish law? Such is the problem which in my view is not being met by this emendation, and that comes into this point of the development of the Jewish law.

Whatever we will do, I urge you to note this fact, that this is merely an agreement that will have to be enforced by Christian or by civil authorities. Whether this meets what we want, namely, a *נְפָרֵן* which is intended to vest a rabbi with additional powers, is questionable. This does not vest any Jewish authority with additional powers. We only vest them with additional responsibilities.

On this basis, I urge consideration of our people, thinking in terms of the future, not in terms of today. This represents a beginning. But while we start on this road, we must not forget the ultimate destiny.

Rabbi Benjamin Englander: I want to ask a very direct question. If I understand correctly, if this gives the right to impose the *גַזְבֵּן* where the husband refuses to give his wife a divorce, the same will apply where the wife refuses to accept the *גַזְבֵּן* from the husband.

Rabbi Finkelstein: Yes.

Rabbi Reuben M. Katz: May I address my remarks to the text of the *כְּהוֹבֶה* we are expected to use in our wedding ceremonies?

There is one particular phrase in the text that I have never liked in the "traditional" translation of the *כְּהוֹבֶה*, and I just want to point out that perhaps we can correct it in this one. It says: "The bride has plighted her troth unto him in affection and in sincerity." May I suggest that we take out the second "in" and that we say "in affection and sincerity."

May I further suggest, in that same sentence, that we add these words: "and has thus taken upon herself, as has the bridegroom, the fulfillment of the traditional duties incumbent upon the partners in Jewish marriage."

Instead of making the emphasis merely upon what the wife is supposed to do, I suggest that the text carry the idea that both partners in the marriage have duties to perform and that

they both undertake the fulfillment of those duties, and I would suggest that as part of the changed text.

May I also make another point? The Joint Conference or the Steering Committee is going to be taking up, according to the original statement, certain items which the Rabbinical Assembly has been dealing with in another area of its work, and that is the establishment of a system of marriage counseling and other media for the preservation of Jewish family life.

We in the Commission on Marriage and the Family have already agreed that this is a wonderful thing to include in the Steering Committee's activities. However, I don't believe that it is wise for the Steering Committee or the Rabbinical Assembly Commission to be in such a position that there is a wall of separation between them. Although we would not have another vote on the Steering Committee, I think it would be proper for the Steering Committee to invite a rabbinical representative of the Commission on Marriage and the Family to be present at these meetings and at least to advise in those areas that affect this particular activity of the ביה"ד.

Rabbi Judah Goldin: I thought it would help matters if a few points that have been coming up from various directions were clarified.

You may remember, gentlemen, and you may refer to the Proceedings of last year, that the תקנה proposed by Professor Lieberman was adopted. The only problem we had in the course of the discussion last year, after Professor Lieberman had proposed this תקנה, was: Would it be enforceable? And there was discussion on that issue at great length.

Then there was the question: Are you sure that the formulation which you are proposing at the present time, the present time being June 1953, is the final formulation? It was after prolonged discussion last year that the Rabbinical Assembly adopted the תקנה and then gave instruction: Please, go back during 1953 and continue to explore some of the problems that we raised, continue also to work out the formulation.

It is in that spirit that the Steering Committee went ahead and worked throughout the year. Questions about enforceability were discussed with various lawyers, and some of the questions that were raised here today are almost echoes of the kind of questions, gentlemen, that were raised by the Steering Committee that was created by the Joint Law Conference, or,

again, the very question of formulation was a question that had to be taken up in detail, and the formulations had then to be consulted and had to be referred to the committee.

It is true that this agreement has been entered into for a period of three years, and the two parties of the agreement keep referring back to the Steering Committee with various suggestions, so that we have suggestions made from time to time, how there is to be even more intense collaboration with some of the standing committees of the Rabbinical Assembly, between the Steering Committee and those committees, and these suggestions are constantly being developed.

What do we have, therefore, before us today? We have what has been acknowledged, halachically speaking, a very significant *תוקף*, in terms of the *הילכה*, which is, of course, a mandate given to the Joint Law Conference. We have, furthermore, the reassurance of a number of distinguished legal people, not that we know the outcome in advance, but that we are prepared to use whatever authority and skill is at our disposal, and we are prepared to use that with determination.

The prospects are extremely good for the translation of this *תוקף* into the instrument which the Rabbinical Assembly pressed upon the Law Conference two years ago. I would like to refer to that.

When, in February of that year, the meetings were held, what was the heart of the discussion? There is an acute problem facing contemporary Jewish life. This represents the formula drawn up as the first step toward the solution of this problem, and we are on satisfactory halachic grounds. We know, having the reassurance really of the most eminent Talmudist and halachist in the world that this will continue the Jewish law and the strength of the court, and again halachic experts assure us that this is the way it works.

Rabbi Josiah Derby: What about the answer to this question? It is simply this: If and when the *כחוֹבָה* is adopted, does it mean that the rabbis of the Rabbinical Assembly must use this *כחוֹבָה*?

Rabbi Judah Goldin: That is for the rabbi to decide. We are simply reporting for the Joint Law Conference, of which the Rabbinical Assembly is a member, and this is what the Rabbinical Assembly orders us to do as one of the members.

May I summarize? This *תוקף* was adopted last year, except

for the initial formulation, because quite correctly we felt this has to be worked on for a long time.

There is one thing I want to get across: Let us picture to ourselves, gentlemen, that we wanted to make a *חקנה* on any subject under the sun, and there was a discussion in the Rabbinical Assembly, and somebody said, "Who is the greatest living authority that we can consult, our amanuensis, our arm, so we would be on safe ground, and then somebody said, "Ask Professor So-and-So," or "Ask Justice So-and-So," and somebody would say, "Ah, but could you get this man to collaborate?"

On this score we are 100 per cent sure, that if, for instance, we want to make a *חקנה* and we are dealing with Talmudic law, there is nobody else in the world to go to.

Rabbi Max L. Forman: I should like to submit that there is one word in the *חקנה* that is responsible for a great deal of the fears that have been expressed this morning with regard to the enforceability of the *חקנה* and the use of the secular courts to implement it. I submit that it is the word "compensation" in the phrase, "impose such terms of compensation."

There are a number of important and unfortunate implications in the use of this word. I cannot see how any court of law could or would interfere in such a matter of *איסור א*; it certainly would challenge its own jurisdiction over what is so obviously in the religious province. The framers of the *חקנה* seem to feel that the courts *could* be called upon to interfere as far as the *מצוות* — the matter of compensation — is concerned. The main subject under consideration, however, is the *בָּן*, and the compensation is secondary to it and flows from it. I cannot see how the court would be interested in whether a Jewish *בָּן* is given or not, and under what circumstances. Just because financial penalties are involved does not necessarily mean that the court will permit itself to enforce them. You might just as well argue that the *כהן* could get the secular court to collect his five *שקלים* from the reluctant father of a redeemed first-born!

Secondly, it seems to me that mentioning compensations and penalties to a bride and bridegroom on the eve of the consummation of their love would have an unfortunate effect upon them. Psychologically, it would be most disturbing, this doubting of their eternal devotion, especially when elaborated upon in terms of compensation and court action. As long as we

confine ourselves to saying, "We are going to counsel you how to live in the light of tradition," there would be no resistance on the part of the bride or groom.

I suggest that "compensation" be stricken. We must direct ourselves to the amelioration of the condition of the *muw* by eliminating from the very beginning of marriage the possibility of its ever happening, but without the open reference to financial penalties that is so blunt and repugnant.

Rabbi Charles M. Rubel: I just want to bring to the attention of the previous speaker the fact that in New York, where there is a בֵּית דִין, I think, a family court, and they have matters of Jewish items coming before them, many times when the parties refuse to obey the decision of the court they are compelled by the Jewish court, through the intervention of the civil courts, to do the bidding of the Jewish court.

Rabbi William Greenfeld: I agree with Rabbi Sternstein's opening remarks, that it certainly is a momentous step and a momentous occasion, when the scholarship that we have been looking for through the years to help us in attempting to get out of the maze of difficulties that we find ourselves in, when that scholarship is present with us and is willing to go along with us.

I would like to point out to Rabbi Sternstein and to others who might have heeded his words — actually, as I understand it, this does give strength through Jewish law to the rabbi, and to the בֵּית דִין, not in terms of compensation as used there, but, as I understand it, in terms of "compensation" as the very last step that would be used.

Let me give a perfect example of what happens to any of us. I am a rabbi in a congregation. The question comes up now about a man who refuses to give a *get*. I, as a rabbi, may feel personally that I cannot get tough at the moment and say to the man, "Resign from the congregation. You have no place in Jewish life if you are not willing to abide by what is just a simple ethical principle of releasing your wife, when you have no reason to hold her."

Today, not only I, but all of us would hesitate to take such a step. If we have a document which a man has signed, that under certain circumstances he is going to agree to abide by this document, it is strengthening the individual rabbi in his congregation, it is strengthening the attitude of the board, it is

strengthening the entire situation where a thousand sanctions, before you reach the point of compensation, can be placed, and those sanctions may in the long run be much more important than the question of compensation itself, and while we have to include the term "compensation," because that is the term that is understood and the term that becomes significant, in so many cases we are going to find — I hope it will be in all of them — that far, far short of the actual use of the secular courts, something may be able to be done.

I close with but this thought. The President of our Assembly remarked last night that the best is often the enemy of that which is good. I myself may feel that perhaps if Rabbi Aronson's statement had been accepted, where the בֵּית דִין itself would have a right to annul, or where a divorce should be granted, I might feel personally that that is best, but if we cannot get the best, let's not make the best the enemy of the good by refusing to take at least that which presents a partial good to us.

Rabbi Ephraim Prombaum: Mr. Chairman, a number of us are concerned with the objective qualifications of the non-faculty members of the proposed בֵּית דִין. We would like to know whether any satisfactory objective standards shall be set that we can pride ourselves on, to which a non-faculty member of the Beth Din shall be subjected prior to his appointment, and as time goes on these qualifications become more and more important in their scope.

Rabbi Agus: Mr. Chairman, I feel that this תקונה is very important. I speak for a certain section of the Rabbinical Assembly, which, like Rabbi Greenfeld, has its doubt about this תקונת. We feel, nevertheless, it is a very great step forward. However, there is one sentence in this formulation which I believe should be brought forth to this convention for action, and that is the sentence calling for compensation. I have opposed it before, and I believe it will arouse the greatest amount of resentment when it is applied, and I do not believe it is essential to the body of the תקונת. I should, therefore, like the Steering Committee to obtain the feeling of the members of this Rabbinical Assembly at this convention before it is enacted.

If this sentence is removed, I do not believe that anybody will object to the תקונה.

COMMISSION ON MARRIAGE AND THE FAMILY

I have the honor of again presenting the annual report of the Commission on Marriage and the Family which is a joint commission with equal representation from the United Synagogue and the Rabbinical Assembly. I should like to discuss with you this afternoon, a report of our work during the past year, and the rationale for this Commission.

OUR WORK DURING 1953-4

I. Publications.

Our publication program during the year 1953-4 included:

1. The paper by Dr. Theodore Lenn, "Some Aspects of Marriage and Family Counseling" which he read at the Rabbinical Workshop in Connecticut last year
2. Two issues of our "News and Notes" review of current literature and trends in the fields, and
3. A rather full kit of mimeographed material prepared by our National Family Week Committee Chairman, Rabbi Arnold Lasker, to help rabbis and synagogue organizations to prepare for the observance of National Family Week.

For the coming year we plan to publish:

1. a pamphlet "Understanding Bereavement"
2. a pamphlet "Understanding the Teenager"
3. 4 issues of "News and Notes"
4. a research study on the Human Relations Center within the United Synagogue, by Dr. Jeshai Schnitzer

II. The Committee on Pastoral Guidance

This year, the Committee on Pastoral Guidance planned its special workshops on the problems of grief and bereavement.

On January 25, a workshop was held in Haddon Heights, New Jersey, for the South Jersey Branch of the Rabbinical

Assembly. Eight rabbis attended the Conference. Dr. Leonard Rosen, a practicing psychologist, presented a paper "A Psychological Interpretation of Bereavement." Rabbi Sholom Segal delivered a talk on "Rabbinic Aspects of Bereavement."

On February 17 the Connecticut Branch of the Rabbinical Assembly held a similar workshop. Three papers were presented. Dr. Jacob Levine, clinical chief psychologist of Yale University, presented a paper "Grief," and Dr. Sidney Berman, psychiatrist at Yale University, presented another paper entitled "Some Comments on the Problem of Grief." Dr. Jeshaia Schnitzer gave a paper on "Rabbinic Thoughts on Grief in Bereavement." More than fifteen men of the Rabbinical Assembly attended this workshop.

On March 1, the Metropolitan Region of the Rabbinical Assembly held a workshop on Bereavement. Dr. Sidney Kosofsky, a practicing psychologist and rabbi, presented a talk on "Dynamics of Grief" and Dr. Jeshaia Schnitzer gave his paper on "Rabbinic Thoughts on Grief in Bereavement." More than twenty-five men attended this workshop.

At the last meeting of the Commission on Marriage and the Family, it was recommended that the workshops to be held in the coming year should deal with the problem of the rabbi and his relationship to the Bar and Bat Mitzvah. It was also suggested that efforts be made to extend the workshops beyond the immediate metropolitan area of New York, and in our contemplated budget we have made provision for regional workshops, pushing further to as many regions of the Rabbinical Assembly that we can reach and that will cooperate with us.

RATIONALE

The serious student of American life cannot help but be impressed and disturbed by the realization of the tremendous number of broken homes and disturbed personalities throughout our country. Too many Americans live out their lives of quiet anguish and frustration without making any beneficent impact upon our society. I fear the number continues to grow from day to day, and our people have not escaped the encroachments of our American environment. On the other hand, the serious student of Jewish life in America appreciates full well the centrality and the indispensability of Jewish family

life, not only as the instrument of Jewish survival, but also as the first and primary training ground for the inculcation of Jewish values and Jewish ideals, and for the training of the new generation in the Jewish way of life.

It came as no surprise that in a recent survey of the stability of American homes reported in the Information Bulletin of the National Council of Churches, the incidence of broken homes among Jews is still the lowest in proportion of the three religious groups in America. Nevertheless, as I have indicated, we have not escaped the corrosive elements of our society, for the survey further indicated that we are rapidly reaching the norm, if we may use this term.

Many of us from our own experience in the rabbinate can testify that we constantly see more and more evidence of the fact that the moral code of our people is becoming more loose, the family ties we boasted of, weakened, and the influence of the family circle dulled to a dangerous apathy. We feel this in almost every part of our work.

For example, it is the repeated frustration of the rabbi, who, after having inculcated in a child what he thought was a love and devotion to Judaism, sees the child suddenly drop out of the orbit of the synagogue, and the rabbi realizes that all along he really had not reached the child. The home's indifference, and its lack of providing proper parental example, have negated the positive influence of the synagogue and the religious school.

One of the perennial problems besetting the rabbi is the one of synagogue attendance. I maintain that we may never solve this problem beyond the temporary "gimmick" stage unless we deal with the family as the unit which provides the motivation, the example, and the unparalleled influence upon its members, young and old.

The object of our Commission, therefore, is to bring to the fore the new knowledge and techniques in the field of marriage and the family, new insights and understanding of the rabbi's role in counselling in all of life's situations, as well as to discover in the storehouse of our tradition those spiritual elements of successful family living which gave our people in the past the power to withstand the destructive forces which came out of their environment, to the end that the Jewish family may still serve as a powerful source of devotion and loyalty to our faith for the future generations of Jewry. We have the firm belief that indigenous to the Jewish way of family life are great

religious truths which are as valid today as they were in years gone by.

In a sense, our Commission says to the rabbi: You are more than a teacher, you are also a counsellor and moulder of character, a source of guidance and inspiration to the families, no less than to the individuals you serve. You stand in a unique relationship to the families in your congregation and community. No other individual has the entree to the entire family as a unit as you have.

We say to the synagogue: Your unit of membership is not primarily the individual, but the family. It is here that your influence is potentially the greatest and you must make room in your program for that kind of family participation that will draw out the inherent strength of the Jewish family.

Our tradition, through its system of ritual and observance of the **תְּרוּמָה**, the **שְׁנִירָה**, the **הַכֶּבֶשׂ**, the Sabbath candles and the Sabbath meal, among others, underscores the family in the home as the generator of Jewish religious life. Is it not, in a large sense, alien to the Jewish spirit to have the synagogue preempt the religious duties and prerogatives of the home? We should remind the synagogue of one of its prime purposes within our movement in the words spoken by Dr. Solomon Schechter on the day that he organized the United Synagogue of America Feb. 23, 1913: "The first place to which the influence of the synagogue should be extended is the home, becoming thereby a Jewish home."

We are treading on very dangerous ground when we attempt to strengthen the synagogue at the expense of the Jewish home. This emphasis has been long overdue within our movement, and we ought to be zealous in our determination to make the Jewish home the sacred place it has been, and it ought to be.

There is then, to our thinking, quite a valid rationale for the work of our Commission within our movement. We have to clarify the relationship between the synagogue and the Jewish home and warn against the improper encroachments of the one upon the other. We have to create a climate of acceptance of the idea that it is the function, the legitimate function of the rabbinate to deal with family counselling throughout the life cycle of the Jewish family. We have to urge our colleagues to further study in the growing literature, and further training in the new techniques in a field in which we have still to make our unique contribution. We have asked the Seminary to provide

the necessary courses in the undergraduate and graduate departments of the Rabbinical School that will make it a more adequate training school for contemporary religious leadership, and we are at this time most gratified at the announcement that such an exploratory course on Pastoral Psychology led by outstanding psychiatrists, will be offered to our men this summer. We hail this as a most significant step in making the Seminary a "more perfect" institution.

As a commission we have to keep abreast of the literature, the conferences, and the research which annually grows more and more extensive. We are grateful to Rabbi Gershon Winer who during this last year represented our commission at the Annual Conference of Family Relations held in Flint, Michigan. From time to time we will have to call upon and depend upon our colleagues to attend such conferences and to report their views to us. We ought to make every attempt to unite with the religious leaders and social workers, psychologists, sociologists, and psychiatrists, in an annual conference on Jewish family life. It is also very important for us to know what is going on in Jewish family life in the State of Israel today. I might say that there is a good deal for us to learn about the current situation. According to reports that have reached me, the number of broken homes in Israel has been rising considerably. This fact alone ought to give us cause for great concern.

Our Commission will be more than lightly interested in what is going on in our own congregations regarding the synagogue's acceptance of its role in family relations. We are pleased to hear of the experiments which some of our men are conducting in this area and I feel that a session at a future convention of the Rabbinical Assembly might be devoted to the presentation of the results of these experiments, very much like the workshops we are holding today on Adult Education. Incidentally, there is a vast challenge beckoning to us in the entire area of education for marriage which the synagogue might undertake, and we ought to explore this idea further with the leaders of our Commission on Education and our National Academy for Adult Jewish Studies.

There is so much we haven't done that is still to be done. Let us not be overwhelmed. In the few years since a Committee on Marriage and the Family for the Rabbinical Assembly was advanced and accepted, I have felt a noticeable trend among our men to study and to seek and to receive specialized train-

ing in counselling and related fields.' I was heartened by a response to the questionnaire which said: "I did not hold a pre-marital conference until I received your pamphlet."

We have only begun to appreciate the fact that we can do something to contain the sea which threatens to engulf our people's family life and its traditional role of offering us islands of positive religious living and solidarity.

לא עליך המלאכה לנמור ולא אתה בן חורין להבטל ממנה.

Ours is not to finish the task, but to undertake it seriously and wholeheartedly.

RABBI REUBEN M. KATZ, *Chairman*

MEMBERSHIP COMMITTEE

*Admitted to
Membership 1954*

Ordained

Rabbi A. E. Abramowitz
Albany Park Hebrew Cong.
Chicago, Ill.

Yeshivath Pri Etz Chaim—1910

Rabbi Bela Fischer
Beth Abraham
Nashua, N. H.

Seminary in Budapest

Rabbi Helmut F. Frank
Tikvoh Chadoshoh
Philadelphia, Pa.

Hochschule — Berlin — 1938

Rabbi Josef J. Kratzenstein
Jewish Community Association
Bay City, Michigan

Hochschule — 1929

Rabbi Harry Z. Scheetman
Beth El Congregation
Phoenix, Arizona

Yeshiva — 1934

Rabbi Alfred Waxman
West Miami Jewish Center
Miami, Florida

Yeshiva of Liverpool — 1942

Rabbi Benjamin B. Wykansky
Temple Emanuel
Staten Island, N. Y.

Aria College — England — 1926

<i>Associate Members</i>	<i>" Class of 1953</i>
<i>Admitted to</i>	<i>Admitted to</i>
<i>Full Membership</i>	<i>Associate Membership</i>
Jerome Bass	Maurice Aranov
William Berkowitz	Joseph B. Friedberg
Samuel Chiel	Moshe Greenberg
Samuel L. Cohen	Sanford Hahn
Gilbert Epstein	Lester Hering
Myron Fenster	Israel Jacobs
Milton J. Goldberg	Solomon Kaplan
Arnold Goodman	Stanley Kazan
Morton Levy	Bernard Leffell
Ezekiel Musleah	Murray Levine
Bernard Mussman	Jacob Ostrovsky
Milton Rube	Herman Potok
Richard L. Rubenstein	Jack Riemer
Allen Rutchik	Herbert Rosenblum
Morris Samber	Phillip Sigal
Samuel Schafler	Israel Silverman
Lester Segal	Ralph Silverstein
David Silverman	Arnold Turetsky
Mordecai Simon	Aaron Weinberg
Aaron J. Weiss	Jerome Weistrop
	Dov Zlotnick

Aaron Kirshenbaum
Benjamin Rodwogin

Admitted as Honorary Members

Dr. Shraga Abramson	Dr. Haim Dimitrovsky
Dr. Abraham Schreiber	

NOMINATIONS COMMITTEE

Rabbi Leon Lang: I regret very much that Rabbi Davidson found it necessary to leave before this important task that had been assigned to him, as chairman of the committee, had been reported upon, for I want to say that Rabbi Davidson, as is customary in all responsibilities that he has assumed in the Rabbinical Assembly, gave to this, as we hope all members of that committee did, his most sincere and dedicated attention.

It would be appropriate, before introducing the nominations, to say a word about our retiring President, but the Committee has refrained from doing that at this time because the convention, quite properly, has designated in its program a complete session at the dinner that will be held tonight, which is especially dedicated to the retiring President.

Needless to say, in selecting new officers, we all anticipate what we are certain will be the sentiment that will be expressed at that dinner.

I may also say that it should be a matter of pride to us that there were many names that, in one way or another, came to the attention of the Committee, either at the meeting of the Committee or in previous reference, that were most deserving of the leadership of our Rabbinical Assembly, and it took at least three and possibly four sessions, as I recall, for us to try to make a decision among men with whom there was very little distinction as to their desirability, but great distinction as to their capacity for leadership. But we could only choose one for each office.

The report of nominations of officers by the Nominations Committee is as follows:

For President — RABBI HARRY HALPERN, Brooklyn, New York.

For Vice-President — RABBI AARON H. BLUMENTHAL, Mount Vernon, New York.

For Treasurer — RABBI RALPH SIMON, Chicago.

For Recording Secretary — RABBI ALBERT GORDON, Newton Center, Massachusetts.

For Corresponding Secretary — RABBI HARRY NELSON,
Bridgeport, Connecticut.

Mr. Chairman, I move the election of the slate of the Nominations Committee for the five officers as reported.

Rabbi Yaakov Rosenberg: I second the motion, and move that we instruct the Secretary to cast the unanimous vote, one ballot, for the nominees.

[The motion was seconded and passed unanimously.]

Rabbi Lang: There are two officers which are not required by the Constitution but which, by practice, have been instituted in the last few years. One is that of Controller, and the other is that of Counsel to the Rabbinical Assembly. The Nominations Committee nominates the present incumbents in both offices — Rabbi Max D. Davidson of Perth Amboy, New Jersey, as Controller; and Rabbi Norman Salit, of New York, for Counsel.

I move, Mr. Chairman, that these two nominees be elected to the offices designated.

[The motion was seconded, put to vote and carried.]

Rabbi Lang: I will now make reference to a point which was intimated by one of our colleagues a few moments ago, and that is due consideration to geographic distribution, and another element to be considered, due distribution of a representative number of people on the Executive Council or holding office in the different years of graduation.

The Committee gave considerable attention to both of these factors, which we feel are precedents, and I am sure all of us feel are very desirable in selecting our officers and members of the Executive Council.

Secondly, we had eight vacancies to the Executive Council, as a result of those who were serving three years completing their term of office. We had one additional vacancy as a result of one of the members of the Executive Council having passed on, and last year that vacancy was not filled. It is our revered colleague, Rabbi Solomon Goldman עליו השילום. There was an additional vacancy as a result of the election of Ralph Simon to an office in this session. Hence, there are ten vacancies, all told, two of which are to serve uncompleted terms of only one year. The others are elected for the full term of three years.

Those nominated for one year are:

Rabbi Eliezer A. Levi
Springfield, Massachusetts

Rabbi Fishel J. Goldfeder
Cincinnati, Ohio

Those nominated for the full term of three years are:

Rabbi Maurice I. Kliers
Chicago, Illinois

Rabbi Charles Rubel
Macon, Georgia

Rabbi Aaron Tofield
Charlotte, North Carolina

Rabbi Joseph Sternstein
Dayton, Ohio

Rabbi Arthur Hertzberg
Nashville, Tennessee

Rabbi Ario Hyams
Roslyn Heights, Long Island

Rabbi Samuel Katz
Montreal, Canada

Rabbi Max Wall
Burlington, Vermont

I move you, Mr. Chairman, that these nominees for the Executive Committee, for the terms designated, shall be elected to office.

[The motion was then made that the Secretary be instructed to cast the unanimous ballot; the motion was seconded, put to vote and carried.]

PLACEMENT COMMISSION

It is a privilege to report to you on the past year's work of our Placement Commission.

This report will be a simple, direct and factual statement of our operations. Evaluations of our work and procedures, considerations of the basic policies which govern our activities, suggestions for improvement of methods are all in order but are not in my domain. This should all come from the members of the Rabbinical Assembly and from the Convention itself.

The most important change that took place in the character of the Placement Commission was its personnel expansion to include lay representatives of the United Synagogue of America. While this policy was inaugurated at the close of last year, this was the first full season of operation under the new system. The two laymen who were appointed by the United Synagogue attended our meetings regularly and proved to be most helpful. They gave us the benefit of their laymen's and congregation's point of view in all placement matters; their counsel guided us in our recommendations; and in several critical instances, their direct assistance solved painful problems. If I may express this one personal view, it is my belief that they will become increasingly useful and constructive in our work.

The following are the facts and figures which summarize the actual proceedings and decisions of the Commission. During the past year fifty-three (53) placements were made. When you hear this report the number may reach fifty-five or fifty-eight. Over 100 congregations in various and in many scattered localities have during the past year applied to us for rabbis. Some of these synagogues have just been organized. While this is not actually germane to the body of this report, it is an indication of the renewed interest in religious expression in our country on the part of young people, ex-servicemen, married couples with young children, and so on. We were (and still are) unable to fulfill their requests because,

1) some available rabbis just did not desire to accept these posts, 2) salaries were negligible, 3) locations were deterrents, 4) opportunities for the Jewish education of their children were inadequate. Above all, as you know, the largest number of men from each graduating class now enter the chaplaincy and are therefore not available for these posts at the present time. In short, the Rabbinical Assembly does not have enough rabbis to supply the ever increasing number of new congregations.

A significant factor that came to our attention is the decreasing number of men who *actually require* a change of post. Many of our members may inquire about various positions and request the list of available pulpits, but unless the congregations offer greater opportunity to them, they feel no urgency about making a change. This may be indicative of increased stability in our congregations. It may also indicate a present lack of outstanding opportunities for advancement.

Your Placement Commission this year held a number of regional meetings with individuals or groups in the Assembly in order to bring our problems to them and to enable our members to establish a more free and personal relationship with the Commission. Such meetings were held on the West Coast, Northern New York, etc.

The policies that govern the Commission are those laid down by Conventions during the past years. In conformity with those policies, all available positions, considered to be an advancement, are offered first to senior colleagues of 15 or 20 and even 25 years service in the rabbinate who have indicated that they desire to be considered for such opportunities when they occur. It is a fact which I report to you and of which some of you are sensitively aware, and justifiably so, that this policy cannot always be put into practice because congregations are not bound by the disciplines of our conventions. In other words, the policy governs us but not the congregation. Some cooperate with us and accept our recommendations. Others select their candidates upon their own inquiries and then ask the Commission for approval of their choice. The laymen on our Commission strongly believe that a congregation may exercise reasonable right, if they choose to do so, providing that their methods are ethical and dignified. In such cases the Commission has felt that it had no alternative but to give its approval if the rabbi is a member in

good standing in the Assembly and has himself not violated any policies or codes with respect to placement or any other ethical standards of our organization.

There are occasions when the best intentions of the Commission are frustrated, which essentially means when our collective good intentions and desires are frustrated, and the Commission is as unhappy at such moments as are the men directly involved. We would like to encourage senior rabbis of large congregations to accept co-rabbis, associates, and assistants. We would like rabbis emeriti to cooperate more graciously with successors who come to their posts. But, we have no power, nor do we desire to coerce such men. We can only hope for a gradual improvement in the situation.

The conscientious and efficient secretary of the Placement Commission is here to answer any direct questions about any specific situations. He will gladly make available any information which he has and which you may desire. The records and proceedings of the Commission are, of course, always open to all members of the Rabbinical Assembly.

As the Chairman of this important committee, I wish to thank the members of the Placement Commission who attended its meetings regularly. You will be interested to know that some of the most devoted members of the Commission came to all meetings from great distances and at great personal sacrifice and expense so that we might conduct our work properly. My appreciation is recorded to our Executive Secretary, who was in constant communication with me, and to many members of the Assembly for their guidance, suggestions and helpfulness throughout the year. And, I am grateful to you and to the President of the Rabbinical Assembly for the opportunity to serve as your chairman.

Fully aware of my own inadequacies, I still harbor the hope that my work during the past three years was of some assistance to my colleagues.

RABBI EDWARD T. SANDROW, *Chairman*

RABBINICAL ASSEMBLY DIVISION OF THE JOINT SEMINARY-UNITED SYNAGOGUE-RABBINICAL ASSEMBLY CAMPAIGN

This year, for the first time, the Executive Council established a special Rabbinical Assembly Division of the Joint Campaign for the SUSRA. The reason for this action was our firm conviction that it was incumbent upon every member of the Rabbinical Assembly to contribute personally to the campaign which represented the life blood of our movement. In the previous years, an effort had been made to obtain a special and one-time gift from our members. Until now, however, no regular and consistent plan had been devised to obtain regular annual contributions.

As of this year, the membership of the Rabbinical Assembly has been entered on the books of the Joint Campaign as a separate division, with the following campaign committee in charge of this national effort:

RALPH SIMON — Chairman

BEN ZION BERGMAN	S. JOSHUA KOHN
SOLOMON BERNARDS	LOUIS M. LEVITSKY
BENJAMIN H. BIRNBAUM	JOSEPH MILLER
ELI A. BOHNEN	HARRY NELSON
FISHEL GOLDFEDER	DAVID H. PANITZ
GERSHON HADAS	JACOB E. SEGAL
ABRAHAM ISRAELITAN	SIMON H. SHOOP
HERMAN KIEVAL	WILFRED SHUCHAT
SANDERS TOFIELD	

I hereby express my thanks to the members of my committee for their help and cooperation. It was the hope of this committee to change our rather sorry record of personal support. We were convinced that by appealing directly to our rabbis to become regular supporters of the Seminary Campaign, we could elicit the unanimous support of our colleagues who, after all, should be the first to understand the importance of Torah and the agencies which service the Seminary, our

synagogues, and our rabbis. The results which we have achieved are as follows:

Number of members in Rabbinical Assembly.	568
Number who have pledged or contributed....	339 (62½%)
Amount pledged and contributed.....	\$19,736.00
Cash total received to date.....	10,810.00
Number who have not made either pledge or contribution (Does not include members in Israel, India and South America, or members in the retired or indigent category).....	205 (37½%)

This report has both a positive and negative aspect. On the positive side, it reveals a tremendous upsurge in contributions from our colleagues. It indicates that with proper methods of communication and follow-up, we can induce our members to respond.

The negative aspect of this report is, of course, reflected in the number of men who have not yet responded to our call. It is almost inconceivable that there should be in our midst about 200 rabbis who do not consider the cause of the Seminary, the United Synagogue, and the Rabbinical Assembly worthy of any gift whatsoever. This defection on their part can easily lend itself to lengthy preaching. I shall not take the time of this convention to presume to castigate any member of the rabbinate. Believe me, I fully appreciate the bitter struggle which many of our colleagues must wage in order to make ends meet. I would therefore appeal to the individual conscience of those who have not seen fit to respond until this time. We shall never succeed as rabbis unless we set high personal and sacrificial examples to our laymen.

I wish to thank our many colleagues who contributed, many of them at great personal sacrifice, to the Joint Campaign. May the coming year see an even greater achievement!

RABBI RALPH SIMON, *Chairman*

Discussion

Rabbi Max Arzt: I want to say this about the endowment fund effort. I have facts to prove that from the members of our congregations come large gifts that are being made to other institutions of higher learning under Jewish auspices. We are

very happy that our people are being trained to give so generously, but if you don't give us the names of these people, you may discover, as one of our colleagues discovered recently, that one of his members who gives the Seminary \$100 a year gave \$300,000 to a certain university. This colleague naturally felt very bad about this disproportion.

We cannot by-pass the rabbi. We need the help of the rabbi in establishing contact. In most cases where we have secured large gifts, the rabbis have helped us. In other cases they have not hindered us and for this we are also grateful. Where the rabbi ignores the matter and does not call our attention to prospects, he is guilty of "subversive inactivity."

Rabbi Max D. Klein: I think I can say for myself, that I have not been backward in coming forward in support of the Seminary. For the moment — I say for the moment and not for the record — I want to become a protestant. I want to protest. My protest is this: I happen to be a member of the Rabbinical Assembly who, I hope, stands well with individual members, but if the truth were known, I am a member in very bad standing in relation to the Rabbinical Assembly. I have not paid my dues, and I have not paid my dues because I protest against what is happening.

For the Rabbinical Assembly to ask members to pay dues, or whatever they call it, in accordance with their salary, and then for the Seminary, through its campaign efforts — a campaign conducted in behalf of the Seminary per se, the United Synagogue and the Rabbinical Assembly — to come to us and tell us that we should support this campaign more strongly than we do, is, I say, another illustration, of which we have many within our organized group, of what I call "double taking," and I protest against "double taking."

It is not a matter of money with me; it's a matter of principle. I say that we ought to reorganize our thinking, even at the possible expense of a few dollars, but let us put order into what we are doing.

I think that the Rabbinical Assembly should be made up of members who, as in every organization, pay dues; and if you are going out for money, let us get as much money as we can, with as much pressure as you choose to use in behalf of the three causes, which includes our own in this Seminary campaign. I give as much as I can. I want to give more to the Seminary. It is not that I don't want to give to the Rabbinical Assembly,

but I think it is not right for the Rabbinical Assembly to tax my salary without asking me how many grandchildren I have to support, to tax me in the interest of the Rabbinical Assembly, and then take money out of the joint campaign to which I am asked to give as much as possible, again for the Rabbinical Assembly.

Now what is the argument that I am given? I am told that the money that we would get for the Rabbinical Assembly purposes out of the joint campaign would not be enough to run the Rabbinical Assembly. I think that the argument is not a good argument, because I think the harm that we are doing is worse than the good that we are accomplishing through this double take.

I am making my remarks in the hope — I know I will be defeated but that doesn't worry me — but I am making them in the hope that the incoming Executive Committee will give some attention to the proper organization of the financial approach to the pocketbooks of our members.

Rabbi David Goldstein: May I ask Rabbi Klein if his remarks may be interpreted to mean that the Rabbinical Assembly should have a dues schedule in which everybody pays **מחלוקת השקלה** — the rich don't give more, the poor don't give less? And then may I suggest that he may mean, in view of what he does with other organizations in the city of Philadelphia, that the free-will offering be as much as anybody can give? In other words, spell it out.

Suppose the dues to the Rabbinical Assembly are \$10 a year. Everybody pays that \$10. In the appeal for the campaign, however, everyone gives in accordance with his means.

Rabbi Max Klein: **חלוקת השקלה** is not enough. When it comes to the Seminary, when not being taxed double, I say, get as much as a man ought to give. I am not that charitable — as much as he wants to give. I have used pressure, you see, but I don't think it is right to use pressure twice.

Rabbi Morris Teller: I would like to make a little comment. I am glad to see and to hear Rabbi Max Klein, my old friend, but I want to point out that the Seminary and the Rabbinical Assembly are both American as well as Jewish institutions, and that with Americans we ought to be able to pay the open tax and the hidden taxes, so I don't see the objection to paying both the Seminary and the Rabbinical Assembly.

Rabbi Ralph Simon: There was a thought years ago that the gifts of the Rabbinical Assembly members would be segregated into a special fund, the use of which would be designated by the Rabbinical Assembly. It became apparent that the Seminary couldn't afford to do that, because it needed the gifts for annual maintenance. The Rabbinical Assembly reconsidered its stand and voted that the funds contributed by the members of the Rabbinical Assembly should be used by the joint campaign as they used any other funds, and the present status, therefore, of what we now call the Rabbinical Assembly division is an appeal to rabbis as to any other Jews in America, to contribute to a cause which needs support. It is not for a special purpose. It goes into the general treasury for the general maintenance of the three causes which are allied together in this joint campaign.

Rabbi Leon Lang: On the answer to the question: How does it come that one receives a receipt from the regional office when he paid to the Rabbinical Assembly direct, so to speak? That is a matter of bookkeeping. In the Seminary, the bookkeeping keeps apart the moneys that are received from members of the Rabbinical Assembly, so that we may have the statistics, the figures.

In terms of local regions it is sometimes desired by those local regions that that information shall be transmitted to them and that the knowledge of that contribution should be in their hands.

In Philadelphia, for example, where quotas are given to the congregation, the rabbi's contribution is included within that quota, and therefore it is important for the Philadelphia Region to know what the contribution is. So that matter of the receipt is simply a bookkeeping matter.

Rabbi Simon has already explained the question of the use of that money.

Rabbi Moshe Davis: In most of our campaigns laymen are asked to contribute, and their contribution is recorded, yet the rabbi who has contributed is silent as the roll call is taken. I was present at a campaign meeting in Milwaukee the other day where Rabbi Switchkow had contributed to the campaign, but his contribution was not noted. That made a very negative impression upon the community. On the other hand, when, after my urging, he announced what he had given to the

Seminary, it created a wonderful feeling, for he had given far out of proportion to most of the laymen in his congregation.

I think, therefore, that the motion which has been introduced, indicating that the rabbis are members of their congregation and are giving contributions as such, will have a good influence on the conduct of the local campaign.

Rabbi Myer S. Kripke: I offer this as a suggestion to the committee on the Rabbinical Assembly Fund. Actually, I see nothing wrong and, as a matter of fact, everything quite right in the present arrangement to which Rabbi Klein took some offense a few moments ago. It seems to me to be an ethical arrangement to have dues on the basis of salary.

The point I want to make has to do with this listing of the rabbi's contribution on his own community's quota of contributions to the Seminary.

At the כלהן of the Midwest Region, held last December, the suggestion was made and the כלהן instructed me to pass it on to the then President of the Rabbinical Assembly. Rabbi Eisenstein did not answer or could not answer, and I would like to make this suggestion to the Chairman of the Rabbinical Fund, that in listing the rabbi's contribution, the bookkeeping problem could be overcome with the inclusion also of his dues to the Rabbinical Assembly, if that is possible. So far as the listing of the local fund is concerned, it is fair in this respect. We have this double taxation that Rabbi Klein was referring to in our congregations, too. People pay dues and are often called upon for special contributions. They don't consider dues one thing and contributions another. They consider, "I give so many hundreds of dollars," or so many dollars to the congregation during the course of the year. We are in the same position, and if this bookkeeping problem could be overcome the tonic effect Rabbi Davis spoke of a few minutes ago could be very much stronger.

PRAYER BOOK COMMITTEE

I had hoped to be able to report to you at this convention that your committee had completed its assignment and that the Daily and Home Prayer Book was now ready to go to press. Unfortunately, we found it difficult to abide by this deadline. It will be necessary for us to meet at least once more for a period of two days to review all the prayers and meditations and stylistic revisions that our stylistic consultant and your chairman were asked to prepare at the last meeting. Our tentative schedule calls for this final meeting of the committee to be held in the last week of August. The manuscript is to be presented to the Executive Committee of the Rabbinical Council and the Board of the United Synagogue at their first session following that date. The new prayer book should be ready for distribution before our next convention.

Since the last convention, our committee met three times for a total of six and a half days, holding three sessions in each day. In addition, the chairman and the stylistic consultant worked separately for countless hours, and together for two full days. Our apparent slowness in producing an approved manuscript was due to the desire of the committee to do justice to most if not all the viewpoints in our movement.

In accordance with a suggestion made on the floor of last year's convention, I sent a letter to all the members of the Rabbinical Assembly in which I described in detail the nature of the new Prayer Book. More than 50 men responded to that letter with suggestions of their own or with a word of encouragement, some writing at great length. The extent of this correspondence is itself proof of the great interest entertained by our colleagues in the work of our committee. While I cannot enter into a detailed analysis of this correspondence, I want to assure you that every point was given some consideration either by the committee as a whole or by the chairman.

Manifestly, our final result could only be a work of compromise, since we have to reckon with the differences in viewpoint within our movement. But, compromise and conciliation need

not necessarily result in intellectual shoddiness. On the contrary, the Mishnah and Talmud reflect a variety of opinions, and this expression of respect for different shadings of thought within our tradition is one of its noblest qualities. Our general approach may be described as follows:

The Daily and Home Prayer Book should reflect largely the feelings and convictions of those who see Judaism as a historically evolved tradition. Thus broadly defined, the vast majority of our colleagues belong to the massive center, and it is their ideology that we should seek to crystalize in this prayer book, whenever there is room for creative expression. The Orthodox men in our midst have a variety of prayer books to choose from. And the Reconstructionists have published a prayer book of their own. While our work then is largely non-controversial, it does represent predominantly the viewpoint of the massive center.

But, this center group is itself far from being monolithic. When we deal with such specific doctrines as those of immortality and resurrection of the dead, the ideal of קבוץ נלוויות or the hope for the rebuilding of the Holy Temple, we find that those who may take a radical position in regard to one issue are perfectly content with the Orthodox version of another concept. Men who squirm at every reference to the "chosen people" may nevertheless resent any modification of the doctrine of חחית המהים. Colleagues who had taken the lead in deleting from the Prayer Book any references to the restoration of the sacrificial system, nevertheless insist on the retention of prayers for the building of the Holy Temple and the renewal of Divine worship in it.

After lengthy discussions, we arrived at the following three ways of taking account of legitimate differences of opinion among us:

- (a) Whenever we included in the text of the English translation a functional interpretation of a disputed phrase, we always give the literal translation in a note on the bottom of the page.
- (b) As you know, we have provided for many prayers a paraphrased version suitable for responsive reading, in order to make possible greater variety in the planning of a service. Whenever we faced the problem of doing full justice to two opposing viewpoints, such as in the

prayer "to be led triumphantly to our land," we sometimes resolved the issue by including it in the literal version, and omitting a bald statement of this hope in the paraphrased version. Our movement is characterized by the attitude of mutual toleration, and if the Prayer Book is to reflect our movement it must inevitably give voice to more than one viewpoint.

(c) In some cases, a note or a meditation is provided, which discusses the symbolic meaning of a phrase or a concept, indicating whenever necessary the existence of more than one interpretation.

As you could tell from the description contained in my long letter to you, the Daily and Home Prayer Book will be a massive volume. We envisage its publication in two forms — a short form, containing only the prayers for mass use in the synagogue, and the unabridged form to be used chiefly in the home — containing brief expositions of the ideas implied in the *סדר*, many occasional and home prayers, the *פרק* and a commentary on the *פרק*.

We hope that this Prayer Book will be worthy of the intellectual stature and the literary standards of our movement. It will serve as a fitting text for the study of the Prayer Book. A syllabus, to help the rabbi use the Prayer Book as a text for a series of lectures can be prepared by us, if it is so desired.

RABBI JACOB AGUS

Discussion

Rabbi Hugo Mantel: I want to ask the chairman whether provision has been made in this prayer book for readings, something like Mishna.

Rabbi Agus: There will be in the prayer book many selections from rabbinic literature.

Rabbi Myer S. Kripke: I take it that we will have a prayer book reasonably acceptable stylistically as well as intellectually and theologically. Our present Sabbath and Festival Prayer Book has many passages which are simply doggerel, rhymed or

unrhymed. I wonder what precaution has been taken by the present Prayer Book Committee to assure the literary quality of this prayer book.

Rabbi Agus: Our procedure has been as follows: We have engaged a stylistic consultant, in order to review every line in the prayer book, both the prayers we have taken from the present United Synagogue Prayer Book and those that were composed in addition to the existing prayers.

It is a function of the literary consultant to call to our attention every phrase that can be questioned from the standpoint of literary taste. We then discuss it. In addition, it was his function to render a number of prayers into poetic form. At our last meeting we accepted some of his renderings. We have rejected others. That is why it is necessary to have another meeting.

We have looked in the beginning for a man who will be able to do the entire job, namely, a person who would be acquainted with our theology, with our tradition, and who would also have literary felicity, so that he could be entrusted with the preparation of a manuscript which the committee could then discuss.

We found it impossible to secure a person with all the *n'hyn*. In view of that fact, your chairman undertook the task of preparing the basic manuscript in the belief that theologically he could be trusted to be sensitive to ideas. We then presented it to the Committee. However, we must agree that there are questions of taste, and sometimes our desire to do justice to the text in its literal quality has to take precedence over our preference for a literary quality.

Rabbi Pincus Miller: Will we include in this new Prayer Book some of the most important transliterations?

The second question is: In the English translation of some parts of the Torah, of the Bible, will we use the old English expressions as "thy" and "thou" or is that omitted in the new translation, as it has been in some of the modern translations of the Bible by non-Jewish religious organizations?

Rabbi Agus: The answer is that we spent a great deal of time on that question, and we are using the form, "thee" and "thou", because when it comes to prayer, it is more important to have the feeling of confrontation with the deity than it is to have a term that can be read as you run. We feel that

a prayer book should be treated with reverence and not as any other book.

Transliterations, yes.

Rabbi Albert Lewis: There are many expressions of concept which we use during the course of the service and which are included in the various תפלות. When they are translated, I think we are losing an opportunity to give to the members of our congregation an opportunity to acquire a vocabulary which has always been basic in Jewish life. So I am wondering whether or not it might be possible to include transliteration instead. For instance, I am speaking specifically of saying, "May this, our Sabbath worship." Why not use the "Shabbos worship" or "Shabbat" whichever is determined upon? There are many such ideas, so that at least during the course of the service they can acquire thirty phrases or expressions which are traditionally Jewish and which actually cannot be translated.

Rabbi Agus: We have included the word, תרמץ, within the English text, but so far as the word "Sabbath" is concerned, we have not, and of course you have there a matter of taste and expression.

Rabbi Shaffler: I have always been troubled with what I consider the intellectual dishonesty in the present translation of the prayer, which some of us may object to on the basis of theology, but in the present Sabbath and Festival Prayer Book it is not indicated that there is any divergence of opinion. Has account been taken in the present prayer book of the divergence of opinion on this particular point?

Rabbi Agus: Account has been taken and a new translation has been provided. Whether it will do justice to every aspect of it, I do not know, but there will be a note dealing with it.

Rabbi Arthur Hertzberg: I do not disagree in any sense with the Chairman of the Prayer Committee, having sat under him for two long and hard days very recently. I do want to point out the implication of one or two things he has said, which I think are of considerable significance. We are not, I think, in the business in this prayer book of crystallizing the theology of the Conservative movement. We have no such mandate. What we are engaged in doing is to try to be as honest with the pluralism of theology within the movement as is humanly

possible, and what we are therefore doing in this prayer book is providing as honest a literal translation of the traditional text, accepting the United Synagogue text as the traditional one for our movement, with possibly two verbal changes in the text. We are providing as honest a literal translation of that text as is humanly possible; in other words, the complete absence of any double talk of theological issue.

Where, however, there is substantial difference of opinion within the movement as reflected within the Prayer Book Committee — we agreed at the last meeting, and Rabbi Agus reflected it in his report, that we would provide in English a literal translation, an interpretive one, and in many places a theological annotation of the translation or the text, stating our differences as well as we can, on the principle: let the people decide.

Rabbi Agus mentioned in passing there would be several sections to the prayer book. The one section, aside from the home prayers, that ought to be of considerable significance is a planned service for the morning, a service which included both English and Hebrew elements, which suggests the possibility of some shortening, while yet keeping the main outlines of tradition, and which is presented as a possibility, not the possibility, of a kind of attempt to produce for the movement something to think about, something to use, something to work with, until such future time as that can become a practice widespread throughout the movement.

Rabbi Max D. Klein: Mr. Chairman, I feel a little embarrassed in asking for the floor and I am rising for one specific purpose; but before I state the specific purpose, I would like to say, by way of introduction, that, being in a sense an outsider inasmuch as I don't *לעוני* from the Rabbinical Assembly Prayer Book — I *לעוני* from my "own" — I yet acknowledge that I am a part of us, and do look into our prayer book. Personally, I would hope that some day a prayer book, even if it doesn't completely succeed in the realization, at least will have the desire and intention that the left hand, which I suppose is the translation, should know what the right hand is doing, which I suppose is the Hebrew.

I am always worried when it is proposed that for the sake of unity, for the sake of cooperation, things may be said on the right side (the Hebrew), that are completely ignored on the left side (the English); and I am not saying for the

moment whether what is said on the left side should be a literal representation of what is said on the right side or a paraphrased statement; but there ought to be on the left side that which is on the right side, and we should not deceive the people.

I apologize for this introductory statement. I didn't rise for that purpose. I rose for another purpose. I want to suggest that the amenities should be observed, that there are several members of the Assembly who have produced works in the field of ritual. I am making this statement not only for myself but at least for one other, and I do not know how many others may also be involved.

It seems rather strange for a person to raise such a question, because it reminds me of the story so familiar to you all, of the Jew who was permitted to go to the synagogue to visit his father and mother on יומ כפור but was warned not to pray! So for me to tell the Committee that they should be careful as to how they proceed when using material from the books of colleagues leaves me in a rather uncomfortable position, but I do think that whatever material is used from any existing books should be so used with the knowledge and with consent of the original authors.

Rabbi Agus: First, I wish to thank the members of my committee for helping to clarify some of the issues involved, and I want to assure Rabbi Klein that neither a portion of his prayer book nor a portion of any other prayer book ever is used or will be used without the express consent of the author.

I look at this project as a work of holiness. I have to do a great many things in the rabbinate, but I consider this project to be the holiest task assigned to me, and I assume that my colleagues have exactly the same attitude. Therefore, I thought that my colleague would feel honored to have any of his productions included in the prayer book, and I was very much pleased that at the last convention Rabbi Klein said that we could employ some of his prayers.

However, I did not yet write to any colleague or any author, to ask him for the right to include a prayer from his prayer book, because up to the last meeting we have not gone over the entire text, and we were, therefore, not certain which prayers we wanted to include and which we did not want to include.

Inasmuch, therefore, as everyone can only speak for himself, and Rabbi Klein can only speak for himself, too, I want to

assure you that this is our policy. However, in the case of the existing Sabbath and Festival Prayer Book, we said on the first page, "Published by the Rabbinical Assembly and the United Synagogue," and it also says on the second page, "Copyright by the United Synagogue," but in actual fact it is not a copyright by the United Synagogue but by a member of our Assembly. We faced a difficult problem. There we felt the unity and continuity of our movement requires that, wherever possible, we use the prayers from that prayer book, rather than have confusion created in the minds of our people to whom we are going to give both of these prayer books, by having them use one translation at home, or even within the prayer book, and another translation in another prayer book that may be different.

Those prayers in that prayer book, which were prepared by the editor himself, on his own, even though they were accepted and printed there, are not used in this prayer book, at his request, and they are being replaced by others. Whenever we use a prayer composed by a person who is not a member of the Prayer Book Committee, he is properly compensated for his efforts.

Rabbi Irving Weingart: I take it that all the prayers are to be translated into English. There are some prayers that do not lend themselves to English translation. I have in mind, for example, in the Sabbath service, לכו ונינה. Translated into English, it makes no sense as to some of the allusions, and ends up, up in the air. Would not it be better if those prayers were included in the Hebrew and not be translated into English at all?

Rabbi Arthur Hertzberg: The first principle in this prayer book is utter and complete honesty with the text, which means that we of the Committee are at the present moment committed — unless you in the convention instruct us otherwise — that there shall be nothing whatsoever in the Hebrew text which shall not be translated as it is. In those places where the Committee feels that alternate reading would serve to bring out the sense of meaning in the passage more adequately, there we suggest an alternate reading on the same page with the English. And again I emphasize, where we run into difficulties we produce not only an alternate reading but a theological annotation, stating the position.

Rabbi Agus: Thank you very much.

In answer to your question specifically, לכו ונרנה and every other portion that comes from the Bible is given a standard Biblical translation. We do not attempt to retranslate or to modify a Biblical text. The only things that we can give paraphrases of are prayers which are not quotations from the Bible.

Rabbi Weingart: Is it necessary to have them translated?

Rabbi Agus: It is necessary. However, what we do is this: There is provided in the introduction קבלה שבת an interpretation and commentary on the six selections of the Psalms indicating why they were chosen and bringing out their meaning, showing how they helped to create the mood of שבת. If it isn't apparent at first sight, when you are reading the production, if you still cannot see it, we will have to reconsider.

Rabbi Waxman: It seems to me we have to be extremely careful as to precisely what we are doing. I fully appreciate the delicacy of harmonizing the divergent theological points of view as expressed by Dr. Agus, but I think we must realize there are no texts for the Conservative movement, and that substantially what we are producing in a prayer book is a theological text as well as a text for practical and daily use. So if we are concerned to indicate that we are still in the state of flux and not to crystallize a point of view not yet crystallized in the body of the movement itself, I think we should be careful about what we do with the prayer book. It may well be that a few of our members are acquainted with the Hebrew language, at least to the point of understanding, and those who are should have the opportunity to see that not only in the English but the Hebrew there are alternative renderings where those renderings appear. I am not saying this because I necessarily assent to the nature of the rendering. I am simply saying that in reflecting of the true spirit of the thing, the notes should include, if it is possible, at certain key places, alternative Hebrew renditions as well as English rendition — with the indication that there is ■ theological diversity there.

Rabbi Agus: I will answer only in one respect. Of course, we have taken what you have said into consideration, but we could spend a century attempting to crystallize what we don't

want to crystallize, say and not say at the same time, and we would never arrive at any point.

The English contains two things. It contains prayers, and it contains notes. The Hebrew contains only prayers, not notes. We do not write a Hebrew commentary, and there are certain expressions in Hebrew which bear more than one meaning. We emphasize one meaning in the English, and we can assume that in the Hebrew that meaning is carried by implication.

Rabbi Waxman: Let me make one final statement. I am not suggesting, Rabbi Agus, that you have to carry on a theological dialogue in the book. I am suggesting solely that in three or four critical points of divergence, which reflect a real difference in outlook within the movement itself, that the Hebrew divergence should be pointed out in a notice at the foot of the page or at the back.

Rabbi Agus: The interpretation of the Hebrew phrase is pointed out. That is all we can do. Wherever it is necessary, because it is a longer statement, to have a Hebrew version, we do include an additional Hebrew version.

Rabbi Mordecai M. Kaplan: I am addressing myself to the last reply of Rabbi Agus. I would like to call his attention to the significance of a statement. He is making a decision that may determine the development of the movement. It is the purpose of our movement to remain a pluralistic movement and not to hope for the day when we arrive at a uniform theology, because if we know our own minds and if we know the nature of the human being, we know that such uniformity will never be arrived at.

Therefore, the principle of coalition and the pluralism is a basic one with our movement. If it is, therefore, to be reflected in the prayer book, it should be reflected by having those Hebrew readings which express the beliefs of a considerable number in the movement as a note, or, at least, as a variation. Otherwise you are jeopardizing the unity and the main strength of this movement.

Rabbi Agus: Wherever a basic issue is involved, I feel the opinion of Dr. Kaplan should be taken into consideration and we will do so at the proper time. In most cases we do not find that there is so much of a variation as to require more than calling attention to it in the note at the bottom of the page.

We cannot say two things at the same time in the body of the text. We have to admit we have agreed to begin with, and this was our first decision, that the traditional text remain our text, except for very minor variations in certain places. What we can do, and what we have agreed to do, is to indicate the variations within our movement in the interpretations, but we cannot have two versions of וְשָׁבֵת.

Rabbi Kaplan: Pardon me. You are depending on this position on the principle of continuity with the original text of the United Synagogue, but the original text of the United Synagogue did not reflect what we now recognize as the fundamental principle of our movement, the principle of coalition. Therefore, the continuity is a continuity of mistake and not a continuity that is legitimate.*

* After some discussion the Chairman agreed to recommend to the Committee the inclusion in notes of those emendations which Prof. Kaplan and the Reconstructionists recommended.

RABBINIC CABINET

In reporting to you on this past year's activities of the Rabbinic Cabinet, I could appropriately introduce it with a deserving *מִשְׁבֵּךְ* for our newly elected president, for it was he who passed on that responsibility to me, having served eminently in this very important function for a period of two years as chairman of the Cabinet. The record that he established of devotion, of service and of confidence on the part of our colleagues placed a very high standard for me to follow.

I may also say that when I received the letter from Dr. Finkelstein, asking me to serve in this capacity, I had just come back from overseas, and my immediate response was that this was a job that I couldn't possibly assume, fully appreciating what it implied. However, I also recognized that it was a duty from which no one deeply concerned for the progress of our Seminary could relieve himself.

I would like to say a word or two about the function of the Rabbinic Cabinet, as I understand it, now after a year of my activity. The full name is the Rabbinic Cabinet of the National Planning Commission of the Seminary Campaign. Perhaps the word, Cabinet, may have some connotations that may permit some of us to misconstrue its function, and for that reason I would like to clarify.

As I see it, the Cabinet has a twofold function. It is composed of ■ group of our colleagues appointed by the leaders in the Seminary National Planning Commission, first, to serve and to secure other colleagues to serve in specific tasks over longer or shorter periods of time during the year in the actual campaign activity, either by speaking at campaign meetings, by visiting those who can be effective in the campaign in local communities, or in helping our colleagues to assure the success of the campaign within their congregations in any way that they deem possible.

The second function is, as rabbis and as colleagues of the members of the Rabbinical Assembly, to advise with the other lay members of the National Planning Commission on

techniques and projects that will assure the success of the campaign.

It seems to me that these two functions are the primary objectives, and I may even say their sole objectives. The Cabinet in no way impinges upon any activity or any policy-making of any other committee of the Rabbinical Assembly and must at no time be suspect of doing that. Its major function is to assist our Alma Mater in obtaining the funds that are essential to carry on the program to which it is committed.

With that as an introduction, I should like also to bring to you the experience that comes to one who works in close contact with the lay leadership today in the campaign and in the interest of the Seminary.

We are beginning to witness what some of us hoped most fervently would be achieved, namely, the reorientation and the remolding of Jewish leadership in many communities across the country.

Coming to meetings of the Cabinet of the National Planning Commission, which includes representatives of the Rabbinic Cabinet and the lay members, I find there is something inspiring in meeting these leading men who are beginning to envisage the basic religious and spiritual problems of American Jewish life. Perhaps in their personal life, many of these men had not the habit of Jewish piety. They are now coming to understand that lay leadership consists of something more than simply to sustain the rabbi. Lay leadership must set the standards for a way of Jewish living in the community.

I may say that some of these men — at least some of those that I have come in contact with — show promise of providing that kind of leadership themselves, by virtue of their enthusiasm and their understanding. Through the medium of the campaign, the Seminary is instrumental in developing and molding the views of these men to accept and strive for the objectives of such leadership. They are acquiring the feeling of אהבה תורה. There is a quest for both learning and implementation of that learning, and there is a zeal to transmit what they feel and envisage to their fellow laymen. Some of them are doing it with remarkable ability. Thus, within this Planning Commission, we have not only able and devoted campaign leaders, but also men who enable the Seminary to produce not only scholars but also articulate laymen who can sustain that which scholarship is seeking to bring to life.

Secondly, my experience, during this past year has indicated that a deeper understanding of the interrelationship of the Seminary, the rabbi and the congregation, is coming to the fore, as a result of discussions at our Cabinet meetings.

We have been saying now for a number of years that, quite irrespective of the amount of money raised in the campaign, it was essential to the purposes of the Seminary and to the fundamental issues of our movement that the support of the Seminary shall be on the broadest possible base.

I know in Philadelphia we have been accentuating that point, that no matter what the contribution, the objective must be a hundred per cent coverage. Our goal must be to make every member of our congregation realize his identification with the institution and what it stands for and its relevancy to his own way of life and to his affiliation with his own congregation and synagogue.

Now, it is in these Cabinet meetings and in the day-to-day working that this objective is more fully understood and more fully implemented by what we hope is greater wisdom and greater attention to the effectiveness of our endeavors.

The Cabinet members have felt that whatever efforts we exercise for the success of the campaign must be simultaneously also in the interest and in the strengthening of the rabbi's leadership of his own community. The strengthening of the Seminary must be the strengthening of that for which our colleague stands, and must be interpreted in those terms, within his congregation, whenever we become the מיל"ש on behalf of the Seminary. Similarly, that we must do all in our persuasive power to convey to the congregation that their support of the Seminary is not just a matter of contributing to another worthy cause, but that it is the sustaining of that central nucleus from which the nutriment, the very staff of life, of their own rabbinic and lay congregational leadership, their own congregational religious conviction, and their own congregational devotion and loyalty stem. The Seminary is not something separate and apart from the congregation, but it is an integral and indispensable part of the totality of the congregation's goals and activity.

It is along these lines that when a man is asked to go to a particular assignment, that he is oriented. Furthermore, he is oriented to deal with matters in a way that he will not in any way infringe upon any current issue that is being raised

in which the rabbi is involved, that might be either to the detriment of the issue or of the rabbi or of the congregation. He is oriented into the background of that congregation and into the character of its membership, so that he may always be constructive and helpful.

I may say that almost without exception the members of the Rabbinic Cabinet have fulfilled their pledges, for when a member is appointed to the Cabinet he assumes a responsibility of giving approximately a month's time, either successively or in various assignments through the year, of service to the campaign of the Seminary.

Moreover, a very substantial number of members of our Assembly who are not members of the Rabbinic Cabinet, have similarly assumed responsibility graciously and most effectively, when called upon to do so.

There were 45 cities visited, as far across country as California, as far north as Canada, as far South as Texas and Florida. Thirty of the Cabinet members visited 20 communities and 34 men who are not of the Cabinet visited 25 communities. A total of 64 of our colleagues rendered service in this activity.

There were three Cabinet meetings during the year. We try not to burden the members of the Cabinet with too many meetings, for the functions are clear, the responsibilities are clear, but occasionally we want to share experience.

At each of these meetings reports of successful techniques, projects and approaches are reviewed by those who were effective in them. Reports are also made of colleagues who are not on the Cabinet that we feel the Cabinet should know about. This is important since very often a Cabinet member or anyone who shares in this responsibility serves as counsel to the local rabbi and to the committee, on how to make the local campaign more effective. We can thus profit by campaign experience in different communities across the country.

The National Planning Committee and The Rabbinic Cabinet are deeply appreciative of the response of our colleagues in the Rabbinical Assembly. Surely the Seminary which has such a vital role in our own movement and in the total development of Jewish life in America is deserving of maximum zeal and efforts in its behalf.

RABBI LEON S. LANG, *Chairman*

Discussion

Rabbi Hyman Cohen: I would like to raise a question, if I may, why this matter of visits by the Cabinet are to the larger communities, to the total exclusion of the smaller ones. In my own community, the only time we had a visit from a member of the Seminary staff or even from a rabbi in his capacity as a Seminary representative was over five years ago.

It would seem to me that, even from the standpoint of what is hoped to be achieved in campaigns for the Seminary, much better results would be attained if the members of our congregation could attain a closer identification with the Seminary through seeing some members of its faculty or through seeing some of our rabbis in their capacity as representatives of the Seminary.

It seems to me that while we rabbis who serve in these communities try to represent the Seminary as capably as we can, it is not enough to make people aware of the Seminary except perhaps as a name, but in the sense of knowing what the Seminary is trying to do, in the sense of knowing the men who are affiliated with the Seminary. And on the basis of my knowledge of the smaller community I am afraid there just isn't that knowledge of the Seminary and its program.

I would like to recommend these two things:

First, that the smaller communities be not ignored in this matter of visits from the Cabinet members; and furthermore, that these visits take place not only in connection with the Seminary campaign but also for purposes of general education, for teaching our people what the Seminary is and what it tries to do.

Rabbi Lang: May I say that the remarks of Rabbi Cohen are certainly very pertinent in this regard, but I would like to call attention to a division of function here. The Rabbinical Assembly and the Seminary faculty have a continuous service of meeting both the educational and the fellowship aspects of visits.

Now, I know that there is a very difficult problem of getting enough men at the proper time to meet the calls for that particular purpose. Our function is to meet an assignment when a community desires someone in the course of a campaign

or in the preparation of the campaign. It is very specific and for a very specific purpose.

Frequently when we come back we have suggestions to make which the rabbi conveyed to us, which we will transmit to the various departments in the Seminary that the rabbi feels can be helpful to him.

In regard to the specific function that the Rabbinic Cabinet has, there is no distinction between big cities and small towns. Where a rabbi needs someone to come in and to assist in the campaign activity, we will go out of our way, in consultation with the rabbi, to secure someone to go there at the time needed. So there it depends on the initiative of the rabbi and of his campaign committee, and the response will always be taken care of.

While I am on my feet, I may also say that I neglected to add that a very important aspect of the campaign is not merely the maintenance fund, for you know the general campaign is the maintenance fund, but with that, looking to the future, to the security of the Seminary, there is the endowment fund, which is also part of the total program of the National Planning Commission. In that aspect of the Planning Commission activity there is one of our colleagues who has been designated as the liaison between the rabbinate and that commission, and here we are happy with Rabbi Harry Halpern who has been serving in that capacity. It was expected, and I hope he will follow with a report of the activity of which he was chairman.

Rabbi William Greenburg: I would like to add that we do consider educational meetings in our fund-raising effort as part of the scope of the Rabbinic Cabinet, and at the beginning of the year and during the course of the year we do communicate with the chairmen of our Seminary committees and ask them to collaborate with the rabbis, telling us whether it is good to have a meeting for educational purposes and, if such is the case, we are always glad to help in bringing a member of our Rabbinic Cabinet or a member of the Rabbinical Assembly to your community. We will welcome such opportunity for bringing speakers to all communities of all sizes.

Rabbi Hugo Mantel: I would like to suggest, perhaps as an ameliorative measure and much more than that, that just as there is a Cabinet and a Planning Committee for the purpose of raising funds, so there should be a similar Committee for the

purpose of the elevation and strengthening of the spiritual and religious life of the Jewish community in America. A great deal is being done by both the United Synagogue and the Rabbinical Assembly in strengthening and beautifying the Sabbath and holiday observances, but we could enhance this work by inviting the great minds of the faculty to join those who have had experience in programming and thus combine long-term objectives with the practical methods of implementation. The members of the faculty would contribute depth and foresight to the discussion of the programs.

It seems to me that a meeting of minds such as this would not only improve the relationship between the faculty of the Seminary and certain members of the Rabbinical Assembly, but, what is more important, it would also enrich and deepen our programs for the strengthening of Jewish observance and the deepening of Jewish thought, which is our real purpose as rabbis.

COMMITTEE ON REGIONS

When I accepted the chairmanship of this committee it was understood that it would be a one-man committee, which would attempt two things — (1), to gather the facts about the activities of our regions; and, (2), to explore whatever areas might suggest themselves to me as the basis upon which an enlarged committee could build an effective program in the future.

At the request of our president, I wrote a report on the regions which was distributed by mail to all the members of the Rabbinical Assembly in January of this year. I do not wish to repeat that report here, though I suggest that a digest of it be incorporated in my report to present a fuller picture of the committee's work during the past year.

Because this is the first report of this committee, I want to include, for the record, a history of our regions. None of our regions is very old, but already there have appeared differences of opinion, and vaguenesses in recollection, about when they were organized and who were their first officers.

Prior to the convention I wrote to the chairmen of the regions, requesting the pertinent data which would enable me to write such a history. Most of our chairmen responded promptly, and others have agreed to send me the information in the very near future. However, the basic material is incomplete, and I beg leave to attach the history of our regions to this report and to have it included in our Proceedings.

Regions, in effect, are miniature conventions of the R.A. Among other things, they provide our colleagues with the opportunities for fellowship, for the exchange of ideas, for standardization of both rabbinical and communal practices, for Torah, for experimentation of procedures, and even for the happy adjustment of *rebbitzens* to the calling of their husbands.

This morning our new President and I met with some of the officers and members of most of the regions to discuss

plans for the coming year. Several matters emerged as self-evident.

- (1) To function effectively, the committee on Regions should continue to receive copies of the minutes of all meetings and of all the literature produced within the regions. It would be well, too, for the committee to receive copies of all important papers and surveys presented at regional meetings.
- (2) The committee should cull from this material, those programs and suggestions which would be of interest to other regions, and periodically they should be sent to the officers of all the regions.
- (3) Regions would welcome suggestions from the committee concerning programs which would be of value both for the Rabbinical Assembly and for the regions.

For instance, after this convention, it might be advisable for regions to spend some time evaluating the convention, and before the first meeting of the next Convention Committee the regions might be asked to discuss and to suggest both a theme and a program for the next convention.

Yesterday we approved the revolutionary codicil to the *תורת כהונת*. Assuming that it is approved by the Steering Committee, it might be wise to consult with the regions as to how and when it should be adopted within the regions. In addition to the national launching of the project, the regions would want to announce and explain its formal introduction locally.

It would be, I think, an excellent idea to establish within every one of the regions committees on social action. You cannot have an appropriate committee on social actions at this convention. I have pleaded for years with the convention that a committee on resolutions be established each year, before we leave the convention, that it begin to serve for the subsequent convention, and, that it should be a continuing committee. Certainly if we were to say to the regions, "You, the Region in Philadelphia, hammer out, over the course of a year, a set of resolutions which are going to deal with social action; you, the committee in the Metropolitan Area of New York, hammer out another resolution; you, the committee out in the West Coast, hammer out a third resolution," I think we could solve this whole problem of resolutions on social

action. We could solve what is equally as important, the problem of all resolutions which come up at the convention.

- (4) The region must assume the responsibility for every aspect of the Conservative movement within its area.

In some congregations where the rabbi has assumed leadership throughout the year for L.T.F. activity, he has had phenomenal success, but even greater success has been enjoyed by these youth groups where there has been full discussion of a proposed program or a statewide or interstate conference. Having discussed and approved the program, the resources and enthusiasm of the region have been mobilized behind the program with remarkable results.

The same process has been applied and can be applied to other phases of our movement. Do we mean to have a dynamic United Synagogue, both nationally and regionally? If we do, then we must furnish the momentum which will keep it moving in the right direction.

We owe a debt of gratitude to the Seminary for having brought into our movement laymen of outstanding ability and insight. These men have been inspired by Dr. Finkelstein, by Dr. Max Arzt and others in our national leadership, or perhaps by a gifted colleague in his ministry, but we have not taken it as a regional responsibility to develop lay leadership, both for the region and for the Conservative movement nationally.

I do not want to belabor the point. Every region should be the dynamo which generates the energy for the entire movement in its area.

- (5) Regions must be given status within the movement. In so far as it is humanly possible, consultation with the region should precede rather than follow the adoption of any plan of action.

Details for the visit of one of our national figures or a member of the Rabbinic Cabinet anywhere within the region should be discussed with the regional officers. It is just because our smaller communities need visits from important personages in our movement, that before a national leader goes into a region the regional officers should be asked where he can be most effective within the region. If this is done, we give a

status to the region within its own area, which, at present, it does not enjoy.

Even fund raising, I believe, would be more fruitful, would encounter a more receptive welcome among our colleagues, if it were discussed with our men as a group on a regional basis.

I do not know whether you are familiar with a word that was coined by Rabbi Ralph Simon, when we were sitting at a meeting of the Rabbinic Cabinet. We objected to the use of the term, "Seminary" Campaign. Our annual campaign provides funds for all three arms of our movement, the Seminary, the United Synagogue and the Rabbinical Assembly. On the spur of the moment Rabbi Ralph Simon said we ought to use the word "SURA" "S" for the Seminary, "U" for the United Synagogue, and RA for the Rabbinical Assembly. Fund-raising for "Sura", like for our congregations, is indispensable, and regional consultation will elicit regional responsibility.

May I say that we need a little better coordination nationally. When an attempt was made this year to determine when and where trips by national leaders of our movement are contemplated, it was our hope that on these trips they would be available for regional meetings. I found the officers of the Seminary willing to cooperate, and I hope that next year's committee will explore the matter more fully. This is an administrative task, but it can spell the difference between good coordination and wasted opportunity.

The mere existence of a Committee on Regions this year and the exchange of correspondence between the officers of the Region and this committee, the request for copies of the minutes of our meetings and of the special literature produced by the regions have stimulated some of the regions, revived other regions, fostered the establishment of one new region and suggested to our men the creation of at least three additional regions.

It has been the privilege of this Committee to lay the groundwork for what promises to be an important arm in our movement. May we begin to realize its potentialities in the coming year.

May I conclude this report with a personal reference? At our meeting with the regional presidents this morning, Harry Halpern said to the presidents, with his characteristic humor,

"You can have anything you want next year, but don't ask for an appropriation."

The Committee on Regions has been a new committee this year. We have not wanted to spend funds for additional personnel, and so this one committee has added an unanticipated burden upon our office staff. As chairman of this committee, I have had to require from our office staff that they give time and energy for the work of this Committee. As chairman of the C.A.B., it has also been my lot to have to refer constantly, to our Executive Director, Rabbi Wolfe Kelman, and to all of the young ladies who have functioned in our office. I want to testify to the very conscientious and devoted cooperation which they have extended to me in the variety of capacities, in which I have had the privilege of serving the Rabbinical Assembly. They are loyal, they are devoted, they are doing an excellent job. I think they deserve our commendation.

RABBI AARON BLUMENTHAL, *Chairman*

A HISTORY OF THE REGIONS

RABBI AARON H. BLUMENTHAL

In view of the fact that we are only at the beginning of a period of creative Regional activity, it seems advisable to insert into the record of our Rabbinical Assembly a history of the origin and development of the various Regions. Though all of this material is comparatively new, the passage of only a few years has blurred the sharpness of our recollection. Unless this record is assembled now, it will be lost irretrievably. It is appended to the Report on Regions in the hope that it may have some value to the historians of our movement.

Chicago Region

Our oldest region was organized in Chicago in 1935 by Rabbi A. L. Lassen, as the Council of Conservative Rabbis, with only five members. In 1946, Rabbi Ralph Simon became President and the Council's name was changed to the Chicago Council of the Rabbinical Assembly of America. At the suggestion of the late Rabbi Solomon Goldman, a Bet Din was organized. Rabbi David Graubart was its first President, and Rabbi Morris A. Gutstein was its first Vice-President. Rabbi Graubart has continued to this day as President of the Bet Din. The Bet Din issues between 50 and 75 Gittin annually and conducts 20-25 conversions every year.

Rabbi Benjamin H. Birnbaum became President in 1948, Rabbi Morris Teller in 1950, Rabbi David Graubart in 1952 and Rabbi Maurice A. Lazowick in 1954.

At the present time there are 24 members of the Chicago Council. A regular monthly meeting is held which usually is arranged to coincide with the arrival in Chicago of some member of the Seminary staff. The Chicago Council also supervises the religious program of Camp Ramah in Wisconsin.

Philadelphia Region

Our second oldest region calls itself the Philadelphia Branch of the R. A. A. It was organized circa 1944-1945, about the

time of the establishment of a Philadelphia office of the Seminary. Its presidents have been:

Rabbi Elias Charry to 1946
Rabbi Morris S. Goodblatt, 1946-1948
Rabbi Maxwell M. Farber, 1948-1950
Rabbi Abraham J. Levy, 1950-1952
Rabbi Sidney Greenberg, 1952-

Rabbi Jerome Labovitz has served as Executive Director since 1945, in his capacity as Executive Director of the Philadelphia Branch of the Seminary and its Associated Local Religious Groups.

The Branch holds regular monthly meetings from September to June of every year. It has developed standards of practice for the Conservative movement in Philadelphia, has sponsored a series of seminars on *הילכה*, theology and liturgy, in addition to its annual all-day *כינוסים*. It has assumed responsibility for the LTF program on a city-wide basis, and its Statements On Passover Observance has become the basis of a similar release by our national Committee on Jewish Law and Standards.

Connecticut Region

The Connecticut Region was organized in Hartford in 1947 with Rabbi Morris Silverman serving as its first President. Ensuing Presidents were elected on the basis of seniority in the area. Those who have served are Rabbis Harry Nelson, Bridgeport; Harry Zwelling, New Britain; Stanley Rabinowitz, New Haven; Leon Wind, Manchester; Marshall Maltzman, Norwich. Meetings are held monthly from October to June in centrally located Synagogues.

The Connecticut Region has fostered a number of significant projects, among which have been the publication of a pamphlet on Bar Mitzvah planning; the joint sponsorship of a United Synagogue Youth Summer Conclave; a Torah Institute at Camp Ramah in Connecticut for laymen; Seminars on Marital Counselling and Grief (the United Synagogue pamphlet on Marital Counselling was based upon the Connecticut Region's seminar); and the implementation of a Caterers' Code on Kashruth for all caterers using the facilities of Conservative congregations. It looks forward to joint sponsorship, with the United Synagogue, of a state-wide television program.

Western States Region

The Western States Region was organized in 1947. Rabbi Jacob Kohn was the first President. He was succeeded by Rabbi Max Vorspan and the present incumbent is Rabbi Meyer Mireminsky.

The Region has a membership of approximately 30, drawn from the western states. It has held six stimulating annual conferences lasting from two to six days. It has an active Bet Din.

Midwest Region

Great distances separate our colleagues in the midwest and they meet only once a year at their annual Kallah. The first was held in Minneapolis in 1952 and the second in Omaha in 1953, under the chairmanship of Rabbis David Aaronson and Meyer Kripke respectively. The Kallah meets for two days and is devoted both to scholarship and to the implementation of the program of the Conservative movement in the midwest. The 1954 Kallah is scheduled for Sioux City under the chairmanship of Rabbi H. R. Rabinowitz.

New England Region

The New England Region was organized in 1947 with Rabbi Morris Dembowitz as its first President. Its second President was Rabbi Judah Nadich, who served from 1950-1952. Rabbi Israel Kazis succeeded him in 1952 and in June 1953, Rabbi Albert Gordon was elected President. The Region meets monthly at a luncheon meeting, each month in a different community in the region. It has committees on Jewish Law and Standards and Assistance to New Congregations.

Metropolitan New York Region

Organized in 1950 under the chairmanship of Rabbi Harry Halpern, this region is potentially the largest and most influential of our regions because of its strategic location. It has sponsored a series of seminars and study courses at the Seminary. During the Jubilee Convention of the R.A.A. in New York City in 1950, it was instrumental in arranging a

city-wide rally in Carnegie Hall which was a distinguished tribute to the R.A.A. Rabbi Baruch Silverstein succeeded Rabbi Harry Halpern in 1953 and there have been some splendid meetings under his administration.

Ohio Region

The Ohio Region was organized in the spring of 1950. Rabbi Salomon Faber was its first President, serving until June 1953. Rabbi Fishel J. Goldfeder is its second President. The Region meets only twice a year. It has an active Bet Din and has been instrumental in the organization of a United Synagogue region.

Upper New York State Region

Our youngest Region is the Upper New York Region which was organized in the fall of 1953 and Rabbi Irwin Hyman is its first President. The Region sponsors a Bet Din under the leadership of Rabbi Felix Aber.

SOCIAL ACTION COMMITTEE

I had originally intended to give a longer report than that which I shall give now. However, the hour is late and it seems to be the fate of social action that it is always put on the tail end of the agenda and never given adequate time.

I want to make one recommendation to the incoming administration of the Rabbinical Assembly. I don't think — and this is the complaint that we hear voiced every year and I regret must be voiced again — that our movement is really very much interested in a program of social action. I measure interests in a project by the amount of money we contribute to it. Money is not the only criterion but it certainly cannot be ignored as a measuring rod.

Now it is true that the United Synagogue has joined the NCRAC and pays a substantial amount of dues to the organization. This is a magnificent thing. But it simply isn't enough.

The Union of American Hebrew Congregations, it seems to me, is showing the way in the field of social action for religious groups. It too has a joint commission for social action. However, it is directed by a paid executive and is doing a magnificent job in the field. It has been my experience that a working rabbi with any kind of a congregation simply does not have the time to devote to a job as tremendous as social action. In the Union the executive director is a professional who is responsible for carrying out the task.

Forgive me for becoming personal but I want to illustrate my point: the little social action bulletin which I sent out some time ago and which took a great many hours that I could ill afford to spare. I would have liked to send these bulletins out monthly, but every bulletin required reading a large amount of material, required the checking of facts, writing it up and so forth. There are only 24 hours in the day and I could not do justice to the requirements of the job.

I could not run to New York as frequently as I would have wanted to, to convene the Joint Commission on Social Action. This too takes time and money.

May I say that we cannot progress until our movement has recognized the necessity for providing a substantial budget to this commission. Only this will be a demonstration that we take our obligation as ethical Jews and free Americans seriously.

Let me go further and say this, that the new administration of the Rabbinical Assembly ought to make every effort to consolidate the social action program of the various religious groups in Jewish life — Conservative, Orthodox and Reform.

If my understanding of the situation is correct, in this area of social action, as in no other, there is a complete unanimity (or more accurately, very little difference) among the groups. Last year we spent a whole convention talking about cooperation in the field of Jewish marriage, where we had as much chance of achieving unity as a snowball in Hades. Now it seems to me that social action is the one place where we might have some success.

The tragedy of Jewish religious life in so far as it relates to social action is that we have no address. Every other religious group in American life does have an address in the city of Washington, D. C. The National Council of Churches has an office headed by a Dr. Adams. When Dr. Adams goes to see a Congressman or when he issues a statement, everyone knows that he speaks with the authority of the National Council of Churches. The National Catholic Welfare Conference likewise speaks with authority. For us Jews, the Friends Committee is a demonstration of how minorities can exert moral authority. Here is a group with a few hundred thousand communicants at most and it wields a moral influence that makes me envious.

Now why can't we religious Jews have an office in Washington that can speak in the name of the Jewish religion. I maintain that all three groups are rich enough and ought to be united enough to promote the kind of social action program that will make our heritage a living heritage.

Because of the absence of an address the religious Jews of this country are subjected to certain indignities. Take as an example what happened this past year when Velde invited the representatives of the various religious groups. To whom did he turn for Jewish representation? To the American Jewish Committee. Why did he do that? Only because we have no address. If we had an office in Washington and if the directors of that office could speak on behalf of the religious Jews of this country, Velde could not have ignored them with impunity.

At this point I want to make one thing clear: by conviction I do not draw a distinction between religious and secular groups. But as a matter of practical application and in terms of effectiveness on the American scene, some religious representation in Washington is highly essential.

It seems to me that the new administration ought to turn to the task as quickly as possible and that a meeting of the various groups be called and further exploration of the possibilities of consolidation take place. If such a move would succeed, and I firmly believe that it will in time, it seems to me that we then shall have made a great contribution to American life and we shall also likewise have redeemed Jewish ethics from their undeserved obscurity. Then indeed we shall have sanctified the name of God.

RABBI NATHAN GAYNOR, *Chairman*

Discussion

Rabbi Dembowitz: Mr. Chairman, I would like to supplement something which Rabbi Gaynor said, and I am sorry that he did not say it himself. Rabbi Gaynor made reference to the fact that some time ago the United Synagogue joined in the setup known as the National Community Relations Advisory Council, or the N.C.R.A.C. That action took place in January, 1953. Since then certain discussions have been going on, on various levels, one within the N.C.R.A.C.

At the time we joined as one of the national constituent bodies, the Union of American Hebrew Congregations and the Union of Orthodox Jewish Congregations of America were similarly elected into membership, indicating that all three religious bodies are now having a voice in shaping N.C.R.A.C. policies.

Since that time, each of these three national religious bodies, speaking not alone for the laity but also for the rabbinic elements of their groups, have been participating in a series of meetings dealing with every aspect of what we call social action.

In addition to our having our own representation on every one of the N.C.R.A.C. standing committees which deal with all aspects of community relations and social action, be it dis-

crimination in education, intercultural education mass media, housing, Veterans Administration, civil rights, or civil liberties, we have a committee known as the Interreligious Committee consisting solely of the representatives of the three religious groups. In this committee we have been giving thought to the possibility of assigning a given agency — be it the United Synagogue, the Union of American Hebrew Congregations or the Union of Orthodox Jewish Congregations — to be the official spokesman for American Jewry with regard to one or more given areas.

All three religious bodies are new in this field. We haven't had too much experience, and what we are doing now is gaining the information, the background and the knowledge in order to be able to speak with a degree of competency with our opposite numbers in the Catholic and Protestant groups.

It might interest you to know that the secular leadership of the N.C.R.A.C. is very much concerned with this problem and is urging us on to achieve just this.

On the twenty-sixth of this month the Interreligious Committee is having a full-day meeting, to explore further the setting up of given areas for each of us in which we are to specialize. We are thus endeavoring to accomplish that which Rabbi Gaynor is asking for.

We are also endeavoring, within our movement, to set up a Joint Social Actions Committee, which will be able to channel all the information that comes from the N.C.R.A.C., and from its various commissions, to our congregations and rabbis on the local level.

That commission, as Rabbi Gaynor has indicated, consists of volunteers. It is difficult at times to get us together, to work out the necessary details. I agree with Rabbi Gaynor, that the problem might greatly be solved if we had a professional staff. At the present moment we don't have it. Let's hope for it, but I want to indicate to the Assembly that work is going on in this field day by day. Our voice is being heard.

The reference to the American Jewish Committee being called in by the Velde Committee was not due to the Velde Committee's ignorance of our existence, but rather to a good public relations job of a staff member of the American Jewish Committee. What we are trying to do is to become recognized as the spokesmen for the corporate thinking of American Jewry.

Rabbi Seymour Panitz: When you mention the work of the three groups together, when you are speaking specifically of religious bodies expressing their point and perhaps religious bodies having an address, either we must take cognizance of the Synagogue Council of America and say that it can do the job, or we must say that it cannot do the job and then we have to know why. If it can't do the job because it is not strong enough, perhaps we could strengthen it. I think we did pass a resolution to strengthen the hands of the Synagogue Council.

Why do you think they can't help us?

Rabbi Gaynor: I don't want to be misunderstood. All I called for was exploration of the whole situation. Whether it is done in the Synagogue Council or whether it is done through a regional pact outside the Synagogue Council is a matter to which at the moment I am indifferent. I merely want to point out the importance of this.

I am happy to learn from Rabbi Dembowitz that there is an Interreligious Committee. My concern is that it should not be swallowed up.

Again I want to be perfectly clear. I say this only in terms of effectiveness on the American scene. I am concerned that those three religious groups should not be swallowed up in the N.C.R.A.C. to the point where they lose their identity. Nor do I mean that we should not cooperate with the N.C.R.A.C. As I said, every progress in this direction, in the direction of cooperative effort for social action in behalf of the religious groups should be welcome. As I said, I hope it gets to be effective enough so that the Washington politicians will know who is who and what is what.

Rabbi Dembowitz: I have only one sentence to add. I want you to know that the Synagogue Council — and I am sorry I didn't mention the Synagogue Council in giving a brief description of the N.C.R.A.C.— and the religious bodies constitute what is known as the Joint Advisory Council and all these things are cleared with it.

TERCENTENARY COMMITTEE

Fifteen score years ago, our ancestors, on a "cruise" from Brazil, landed in what was New Amsterdam. In celebration of that momentous event, it has been decided to celebrate this year with great festivity. I carefully refrained from giving a name to this celebration, because I will have to check with the philologists as to how the word should be pronounced. There are some who say that it should be pronounced Ter-centen'ary. There are some who say it should be pronounced Ter-cen'tenary. And there are some who say it should be pronounced Ter'centenary. As among these opinions, I want to make no decision.

However, there was a committee which was formed, called the American Ter — whatever-it-is Committee, and it has formulated plans for celebrating the three-hundredth anniversary of the coming of the Jews to America.

In the first place, the difficulty that faced the Committee was the source from which it might draw its funds. Various individuals contributed, groups contributed, and we now have in the committee a cross-section of Jewish life in America, people drawn from all walks of life. Within this committee there is a special group under the chairmanship of Rabbi Simon Kramer, for the participation of the religious and Jewish educational forces in this celebration.

The educational program will be taken care of largely in our city, in New York, by the Jewish Educational Committee, and in other parts of the country by the various bureaus established for Jewish education in the larger cities.

I suppose in the smaller communities we will more or less be the beneficiaries of the planning that is done by the adjacent bureaus of Jewish education in the cities nearest to them.

We felt that the theme of this celebration is Man's Responsibilities and Opportunities Under Freedom. This is a very, very excellent and beautiful subject. The one difficulty with it is that there is nothing particularly Jewish about it, and even translating it into Hebrew, as Rabbi Blumenthal suggests,

wouldn't make it any more Jewish; specifically Jewish, and I don't know that it makes it particularly religious.

In the first place, let me explain to you that when I attended the meeting of the Tercentenary Committee, I heard a very elaborate program proposed. There was to be a great celebration in September at the Waldorf, at which an attempt was to be made to get President Eisenhower and the two living former Presidents — that is to say, Mr. Herbert Hoover and Mr. Harry Truman. Of course, it was immediately suggested, suppose Mr. Eisenhower couldn't make it and Hoover and Truman could. You can imagine that it might be a little bit uncomfortable.

Then it was proposed that a speaker of national stature make the keynote address, and it was suggested that the man who was the most logical candidate for the job was Judge Felix Frankfurter.

Then it was proposed that there should be a special symphony or some sort of music written by Aaron Copland, and it should be played by, shall we say, the New York Philharmonic or the symphonic orchestra of one of the great radio stations, like NBC.

This is a very, very ambitious program, and it is a program that is worth listening to. How far that has gone, I don't know. They were still debating the cost of the dinner. Some people felt it should be higher priced, and some people felt it should be open to the public. Obviously, you could not accommodate all the people who would want to go to a dinner of that kind at the Waldorf. The Waldorf, at most, can take care of 1900 people, 1900 or 2000 people, but no more than that.

Now came the question of religious celebration, and Rabbi Kramer proposed we should have some sort of strictly religious celebration in Carnegie Hall. That celebration, of course, is tied up with certain difficulties, because it is a question as to how the honors at this meeting or celebration would be distributed. I don't know how far that has gotten, because we have had no meetings since one I attended sometime in April.

I attended, finally, one meeting in which I met with Rabbi Kramer, who is the head of this religious educational group, subcommittee of the Tercentenary Committee, and with him was Mr. Bernstein, of the committee staff, and Rabbi Eli

Pilchick, representing the Central Conference, as the head of its Tercentenary Committee.

There was laid before me the proposition that we should publish a book dealing with the role and the contribution of the synagogue and Jewish religion to America, that this book should be divided, (as Ancient Gaul was, as you know,) in *partes tres*. One chapter would deal with Orthodox Judaism, one with Conservative Judaism, and one with Reform Judaism.

Reform Judaism has already given its chapter out, and it is being written by Dr. Solomon Freehof. I don't know what the Orthodox people have done.

There will be an *introductory* chapter. There was a question as to who should write it. They felt perhaps a man like Salo Baron should be invited to write it, because he is a sort of neutral, and he could summarize and hold the lines among all these varying points of view.

There were several difficulties in the way. One difficulty was that the Orthodox were not quite ready to commit themselves to go along with it. The Reform people said they were prepared to go ahead with this proposition themselves, if necessary, but they would like us to go along with it. Rabbi Pilchick wrote to me and spoke to me and said he doubted whether the Orthodox would go along with it. Then, of course, the question was whether we could bear one-third of the cost.

According to a regulation we have, we cannot make any appropriation unless it has been approved by two consecutive meetings of the Executive Council, when it comes to an appropriation of any size, or else is approved by the convention. From what Rabbi Pilchick told me, the expense involved would be something like \$5000, although I have my doubt as to whether it could be done for that price, and we left it there.

This then is the plan up to this time, and all I can see is the meeting in Carnegie Hall and this book to be published.

RABBI HARRY HALPERN, *Chairman*

RESOLUTIONS

SUPREME COURT DECISION

The Rabbinical Assembly of America, representing the Conservative rabbinate, now in convention assembled in Uniontown, Pennsylvania, hails the Supreme Court of the United States on its historic decision. With feelings of great joy and happiness we recognize in the decision of the Supreme Court the great and enduring values of our democratic traditions and our religious heritage. The unanimity of their act and its high courage will leave its indelible stamp not only on our country but the entire world.

We look with great hope to the early implementation of this magnificent decision by all the American people. We pray that God give us the courage and high-mindedness to continue our efforts on behalf of human freedom and equality.

PEACE IN THE MIDDLE EAST

In the present world crisis, peace in the Middle East is a vital factor in the prevention of local conflict. The major obstacle to the achievement of that peace is the persistent refusal of the Arab states to recognize Israel as a fact. The Arab leaders have repeatedly declared their war-like intention, and one of them has asserted he would be prepared to sacrifice ten million lives in order to destroy the State of Israel.

We call upon our government, therefore, to reconsider its policy with regard to furnishing arms to the Arab states. Such arms will neither promote peace nor win lasting gratitude. We call upon our government to exert all its power and prestige in the United Nations to persuade the Arab states to negotiate with Israel for a permanent peace settlement.

In the meantime, we urge upon our government to press for action to solve the problem of Arab refugees in a manner which will be equitable both to the homeless Arabs and to the State of Israel.

We further urge upon our government to continue to grant

substantial economic aid to all the states in the Middle East in order that they may achieve security and a higher standard of living for all their inhabitants.

McCARRAN-WALTER ACT

The United States is a nation which owes its greatness to immigrants and their descendants. Present immigration policy, as embodied in the McCarran-Walter Act, is based on the philosophy of hostility to immigrants. Not only does that policy do great injury to our relations with foreign people, but it runs contrary to our finest democratic traditions. We are opposed to this policy because it is racist in character. By perpetuating the national origins quota system, by making distinction between native and naturalized citizens, by establishing arbitrary procedures and unfair standards for exclusion and deportation, our present immigration policy makes immoral distinctions among men. As rabbis, we cannot but deplore this as a violation of the ethical and religious beliefs of the American people.

We, therefore, call upon Congress to revise this policy by enacting the Lehman Bill or any other legislation which better reflects our democratic and moral aspirations. We also deplore the failure of the Refugee Relief Act of 1953 to achieve the purposes for which it was enacted. That less than twenty people have been admitted to this country since the enactment of this legislation is a national and international disgrace.

We, therefore, urge the modification of existing administrative regulations under this Act, so as to allow prompt entry of those for whom the measure was enacted.

GENOCIDE CONVENTION

We regard the failure of the United States to ratify the Genocide Convention to be a reflection upon our democratic aspirations. As a democratic government, we cannot consistently represent our cause in the world forums and at the same time fail to participate in the outlawing of genocide. This Genocide Convention has now been before the eyes of the world for some time, and our failure to act on it cannot but lessen our influence and prestige in the world. Therefore, we

call upon the Administration and upon the leadership of the United States Senate to press for vigorous and prompt action to ratify this convention.

GINZBERG-MARX CHAIRS

Re, the project to establish chairs in Talmud and in the History of Jewish Literature, as memorials to Professor Ginzberg and Professor Alexander Marx, of blessed memory, the Rabbinical Assembly calls upon its individual members to support this project by urging and motivating their congregations to allocate through congregational funds or out of congregational funds contributions of \$250 to \$1,000 per year, to be given annually for each of five years.

CLEARANCE ON LITURGICAL MATERIAL

Since occasionally liturgical and ritual materials are issued by various organs of the Conservative movement, be it

RESOLVED, that all such issuing agencies consult with the appropriate committees of the Rabbinical Assembly prior to the issuance of such material, and be it further

RESOLVED, that this resolution be circulated among our sister agencies within the Conservative movement.

ISRAEL PROJECTS

Ever mindful of the unseverable religious bonds between Zion and כָּלְלֵי יִשְׂרָאֵל, desirous of strengthening the spiritual bridges between Israel and American Jewry, having searched for an appropriate undertaking of Israel affecting the interest and character of our movement, the Rabbinical Assembly, in convention assembled, wholeheartedly welcomes the inauguration of the Israel projects in the Conservative movement and calls upon its members thus to enforce the active participation of their congregations in the implementation of this venture.

NATIONAL PLANNING COMMITTEE

The Rabbinical Assembly at this convention heartily endorses the action of the annual meeting of the National Planning Committee of the Jewish Theological Seminary of America,

the United Synagogue, and the Rabbinical Assembly on May 2, 1954, and therefore be it

RESOLVED, that we adopt for the fiscal year 1954-55, the goal of \$2,343,000. We call upon each congregation to mobilize its total resources to achieve the quota which will be recommended to us, that each congregation will fulfill its responsibilities towards meeting our total goal, to the end that the Seminary, the United Synagogue and the Rabbinical Assembly will in turn be able to meet their responsibilities toward developing and maintaining Judaism as a vital and dynamic force in our democratic society.

COMMISSION ON MARRIAGE AND FAMILY

The Rabbinical Assembly, in convention assembled, expresses its gratitude to the Commission on Marriage and the Family for its successful labors.

This convention urges the further expansion of workshops on marriage and the family, and it calls upon the Executive of the Rabbinical Assembly to find means to finance and implement such an expanding program.

We further instruct the Commission on Marriage and the Family to take the lead in working toward the calling of a joint conference with the United Synagogue, the Women's League and the Rabbinical Assembly to consider the question of education for marriage and family life, and the calling of such conference be recommended to the Executive Council, and be it further

RESOLVED, that a session at a future convention be set aside to have a workshop seminar on counseling in the synagogue.

THANKS TO OFFICERS AND COMMITTEES

This convention, having reviewed the labors throughout the past year of its elected officers and Executive and its various committees, with particular reference to the C.A.B. and the Placement Commission, hereby expresses its wholehearted endorsement of and gratitude for the devoted labors of the outgoing administration and its committees, and be it further

RESOLVED, that this convention expresses its deep appreciation of the indefatigable labors of the able and devoted Executive Secretary, Rabbi Wolfe Kelman.

THANKS TO OFFICE STAFF

The Rabbinical Assembly, in convention assembled, expresses its appreciation to the office staff of the Rabbinical Assembly who throughout the year and particularly at this convention have added so greatly to the work of our organization.

THANKS TO RABBI LEITER

RESOLVED, that the Rabbinical Assembly expresses its thanks to Rabbi David Leiter, of Uniontown, Pennsylvania, for his care in supervising the Kashruth of this convention.

THANKS TO RABBI GERSHON LEVI

RESOLVED, that the Rabbinical Assembly expresses its appreciation to Rabbi Gershon Levi for his excellent and successful chairing of this convention.

EQUALIZATION OF STATUS OF WOMEN

The Rabbinical Assembly convention has accepted a תקוה, representing the first concrete step in our effort to meet the problems inherent in the application of הלוות אישות in the modern world. We call upon our Committee on Jewish Law and Standards and upon the Joint Conference to intensify their effort to formulate additional תקוה leading to the complete equalization of the status of women in Jewish law as a true expression of a Torah of justice.

BETH DIN AND STEERING COMMITTEE MEMBERSHIP

The Rabbinical Assembly, as one of the partners of the Joint Conference on Jewish Law, recommends that members of the *Beth Din* be not appointed at the same time to serve on the Steering Committee.



APPENDIX I

PRESIDENT'S MESSAGE

RABBI IRA EISENSTEIN

In this, my second report to the convention of the Rabbinical Assembly, I should like to follow the general pattern of my first message. Part one will deal with a number of administrative matters; part two, with our relations to the United Synagogue, the Jewish Theological Seminary, and other rabbinical bodies; part three will include some comments on the current Jewish and general scenes.

I

COMMITTEES: The standing committees are preparing, for your consideration, written reports of their respective activities throughout the year. I believe that you will find that each of the chairmen has devoted himself conscientiously to the tasks assigned to him, and that, by and large, a consistently acceptable program has been carried out. I want to thank them for their cooperation.

Rabbi Aaron Blumenthal has given close attention to the development of the regions and to the coordination of their programs.

Rabbi Gaynor has rendered a signal service through the Social Action Committee by initiating the preparation of a bulletin, through which our members are kept informed, from time to time, of the essential issues before the American public, stressing those areas in which we, as Jews, have a particular concern.

Rabbi Chertoff has begun to translate into reality that aspect of our Israel Project which calls for the interchange of cultural influences between Israel and ourselves. Rabbi H. Fishman has agreed to serve as secretary to the Project, and properly expects us all to support it through our congregations.

Rabbi Waxman has diligently pursued his task of preparing the first of what we all hope will be an annual volume issued by the R.A. His book will be published within a few weeks. It will

contain an anthology of writings by the outstanding theoreticians of the Conservative movement, covering a period of fifty years.

Rabbi Katz has presided over the Joint Commission on Marriage and the Family, and has been responsible for the publication of some interesting pamphlets, and for arranging lectures in the field represented by his Commission to regional groups of the R. A.

Rabbi Agus has been busily engaged in the preparation of the Daily and Home Prayer Book. This has been a most ambitious project, and we shall hear of his progress (as we shall hear of others') during this Convention.

The Ethics Committee, headed by Rabbi Levitsky, has fortunately not been too occupied during the year past; but the few assignments turned over to him and his committee have been handled with delicacy and understanding.

The Chaplaincy Availability Board, headed this year for the first time by Rabbi Blumenthal, has continued its arduous labors, performing an unpleasant task so deftly as to gain the respect even of its "procurees."

Rabbi Elias Charry has again represented us on the Commission on Jewish Education, lending support to our colleague, Rabbi A. E. Millgram, whose achievements have grown more impressive over the years.

Rabbi Theodore Friedman has presided over the Committee on Jewish Law and Standards, serving at the same time as co-chairman of the Steering Committee of the Conference on Jewish Law.

Rabbi Davidson, as Comptroller, has given this administration excellent advice on all financial matters.

The Membership Committee, entrusted with the task of conducting its affairs according to regulations newly adopted at the 1953 convention has, with Rabbi Morris Goodblatt as its chairman, helped to recommend — and to reject — candidates, with equal joviality.

The Placement Committee was privileged again to have Rabbi Sandrow as its chairman. It is, as you know, a difficult and thankless job; he has rendered distinguished service in an area of our work which touches intimately the lives of every one of us.

Not sufficiently heralded or sung is Rabbi Max Weine, the meticulous and indefatigable editor of our yearly Proceedings

who, this year, performed the miracle of producing the 1953 volume long ahead of this convention.

To prod us to do what we know we should, Rabbi Simon accepted the chairmanship of the Committee on the Campaign. Though this position is hardly calculated to make friends, it did influence people. The results are better than ever before — though much remains to be done.

The last of the committees I wish to mention is the Committee on Jewish Community. I was the inadequate chairman of this committee, which spent most of the year attempting to clarify just what could and what could not be done toward creating community-mindedness in our religious and general Jewish institutions. The difficulties we encountered can be traced to several causes, not least of which was the fact that everyone was so busy with his special duties that little time was available for considering the total pattern which our diverse activities should form. The most serious reason for our inability to move forward was our failure to clarify to ourselves and to the world the precise nature of our being, and the status which we Jews as a group should demand. At this late date, we still grapple with the problem of our identity. What are we? If a religious communion alone, then the American Council for Judaism is correct, and we should abandon all forms of polity, and with them, our sense of responsibility for the social, economic and any other welfare of our co-religionists. If a nation, then the *שׁוֹלִיל הַגָּלוֹת* are correct, and we should divert all our energies to the liquidation of the diaspora, and concentrate upon the ingathering of the exiles in Israel. If we are a people, with a civilization, and a religion which emerges out of that civilization, then we must clarify our position vis-à-vis Israel, and vis-à-vis the nations among which we dwell — and of which we are an integral part.

We cannot hope to draw blueprints for the mechanics of a rational and functioning organization until we understand clearly what the nature of our community should be. And the Committee had therefore hoped that a conference called to define that nature would serve a genuine need. However, we were discouraged by the leaders of several national organizations who insisted that conferences generally lead nowhere. They did not, however, offer us alternatives through which to break through the vicious cycle of anarchy and confusion.

The confusion regarding the nature of the Jewish group has

grown out of the fact that we Jews in America are living in an environment completely different from any previously experienced by our people. With complete separation of church and state, with full citizenship status accorded every Jew, in an atmosphere of free inquiry and democratic procedures, with a multiplicity of tasks to be performed, the synagogue has had to relinquish many of its previous functions, transform others and adapt still others. At the same time, a complex of extra-religious institutions and agencies has arisen in response to new needs.

Two years ago, at our Cleveland convention, a paper was presented by the Committee on Jewish Unity in America in which an attempt was made to cut through the confusion by setting forth seven basic principles which articulated our conception of Judaism and the Jewish people. Invited guests discussed these principles at length. Yet, somehow, all these deliberations remained inconclusive. We are not yet clear in our minds how to resolve the conflict between the religionists and the secularists. There are those who believe that the synagogue should be not only the basic institution of Jewish life, but the institution responsible for coordinating and directing all the manifold functions now performed by philanthropic, social service, educational and Zionist bodies. Others contend that these community agencies can be unified, but the religious groups must be excluded, since the religious denominations introduce divisiveness into Jewish life. In some localities, the community councils are the creations of the Welfare Funds, and responsible to the Funds for their support. In other places, the community councils are responsible for the collection and allocation of funds. The very conception of democratic administration is variously interpreted, often in mutually contradictory ways. The attempt to coordinate community relations is regarded by the American Jewish Committee and the ADL as a nefarious plot to set up a monolithic Jewish state in America; to the national organizations and community councils represented in the NCRAC it is but a small, yet hopeful step toward cooperation and mutual responsibility.

Let us assume that we are faced here, not with a struggle for power, but with varying philosophies of the nature of the Jewish group. The fact remains that our character, structure and status remain a mystery to ourselves and our friends.

May I say, at this point, that we Jews and Zionists are

paying a high price for our failure to clarify our status. Israelis, and official Zionists, have embraced the doctrine of קבוץ וליות, and have given the world the impression that the Jewish people as a whole intend, as soon as feasible, to emigrate to Israel. The Arabs, naturally, cannot visualize world Jewry's fitting into the narrow confines of present-day Israel. They, therefore, conclude that there is a world-wide plot to expand the boundaries at the expense of their own territories. In the face of such fears the American government asks Israel to curtail immigration. But, obviously, Israel can do no such thing. It was created for the purpose of providing Jews with a guaranteed home. However, there is something we Jews can do: and that is, to declare openly that קבוץ וליות is a limited doctrine, intended to establish Israel for the persecuted Jews of all lands, and for those who wish to fulfill themselves as Jews by living in the land of Israel. However, Jewish communities in the diaspora regard themselves as permanently established, united by bonds of religion, culture and kinship to fellow Jews everywhere — including Israel.

Since these communities, like Israel itself, represent a diversity of interests, opinions and religious conviction, their internal unity, and their unity with the כלאי ישראל must be based upon the common dedication to the ideals of ethical religion, the enrichment of Jewish culture and the welfare of all Jews.

You can well understand why the Committee on Community did not accomplish very much during this past year. I sincerely hope, however, that even these insignificant beginnings will not be wasted, that a committee concerned with this question be appointed again, and that the exploration of this vital issue proceed.

II

The foregoing discussion of the Committee on Community leads me naturally into Part Two of this report. It deals with our relations with other organizations. The major alliance into which we entered a year ago was the Law Conference, in which the Jewish Theological Seminary was, and is, our partner. You undoubtedly recall that, at the last convention, I pleaded that we attempt to interest the Reform and the Orthodox groups to join with us in the enterprise of adjusting Jewish marriage law to the needs and circumstances of our time. You have read in

my monthly letters of my efforts and my failure. On January 1st the Steering Committee was free to proceed with the establishment of the בֵית דָין.

I must tell you that we could have salvaged something from the wreckage of our negotiations. The Reform group, I believe, would have been willing to cooperate with us. But we have preferred, apparently, to go it alone. Having made this decision, it would seem to me that we should at least be prepared now to take a position which somehow distinguishes us from those who refuse to cooperate with us. Let us add a שידח; let the American Jewish Community recognize in our approach to the problem of law a uniqueness which justifies our separate existence. After all, Conservatism is said to be distinctive by virtue of its attitude toward the חלכה.

We are still operating upon the Orthodox assumption that the basic inequality of the woman must be preserved in the law. We have observed, in our own country, and in others, the struggle to emancipate the woman from the domination of the man in political and social life. We know that it has been a long struggle — and it is not yet over. Personally, I dare say, most of us truly believe that an injustice is done women when they are denied the right to initiate divorce, or when they are doomed to loneliness by the refusal of the husband to grant a divorce. Nevertheless, last year, in great haste (this is my opinion), we passed in principle a חוק, described by one of our distinguished leaders as "profound and wise," which fails to touch upon this fundamental question.

According to it, the בֵית דָין can fine a man vast sums of money for his refusal to grant a divorce. I happen to believe this plan is psychologically bad, legally dubious, and spiritually sterile. But worst of all, it does not establish the one principle with which many of us are deeply concerned, namely, the right of the woman to remarry despite the vindictiveness of the man.

If this is the spirit in which we are going to approach other aspects of marriage law, I am extremely doubtful about our possible success in winning the confidence of our lay people, among whom are to be found thousands of sensitive and forward thinking men and women.

Another area in which cooperation with the Seminary is about to take place is in the broad field of Brotherhood. In

New York, for the past several years, World Brotherhood Dinners have been held, at which awards are made to distinguished individuals for their contributions to brotherhood. I have submitted to the Liaison Committee of our three organizations that we should do more for brotherhood than to honor others who have achieved in that field. We should have a program of brotherhood which can be carried out through the congregations, under the leadership of the rabbis of the R.A.

I have been assured that such a program will be set up in cooperation with us and with the United Synagogue. I urge the incoming administration to press for an early implementation of this assurance.

Together with the United Synagogue, we are closely associated with the Synagogue Council. In the course of this past year, we have had occasion to observe the imperialist ambitions of the American Jewish Committee extending to the point of assuming representation status for the religious groups in America. When Representative Velde called in delegations from the three major religions in America, The American Jewish Committee, for some unknown reason, was invited to represent the Jews. The Committee accepted, though its leaders should have known that the Synagogue Council is the only truly representative group of religious bodies. When the Synagogue Council called the Congressman's attention to this fact, the Committee was apparently peeved. Sometime, thereafter, when the President of the Synagogue Council, through an unfortunate misunderstanding, made a *faux pas* in Washington, the American Jewish Committee hastened to exploit the opportunity by sending resolutions to the press, in effect discrediting the Synagogue Council.

These tactics by the American Jewish Committee, directed against the NCRAC, for the past two years, and more recently against the Synagogue Council, should arouse those of our laymen in the United Synagogue and the Seminary to the antagonistic attitude of the Committee to the synagogue and to the rabbinate. It seems hardly conceivable that men who play so prominent a part in our movement as laymen should participate with the Committee in undermining the work we are trying to do.

A few minutes ago, I referred with gratitude to the efforts of Rabbi Ralph Simon in urging our members to make their contributions to the campaign. May I add, at this time, that the difficulties he encountered with many of our rabbis were only one phase of the larger resistance which the Rabbinic Cabinet as a whole has met in getting our men to rally their congregations behind the drive for funds. We, who have served on the Rabbinic Cabinet, have offered our time and our energies, gladly, in the service of the campaign. But intellectual honesty required of us that we convey to the Seminary authorities some of the doubts and misgivings abroad with regard to the policies and programs of the institution for which we were being asked to raise funds.

At one rather lengthy meeting, we had an opportunity to initiate discussions. Some frank words were spoken. Unfortunately, time was short, and we had to get back to the details of collecting funds. I believe that a good beginning was made, and that further discussions should be held, not alone with the members of the cabinet — who are, after all, appointees of the Seminary, and not responsible to or necessarily representative of the entire R. A.— but with groups of us, perhaps in regional meetings. Ideological questions are no longer in the realm of the abstract. They penetrate right down to the children who attend the Ramah camps. If we understand the seriousness of our roles as rabbis and appreciate the responsibilities which we bear, we should make our opinions heard in places where they would count most.

III

In this third part of my remarks, I should like to turn briefly to the world scene. Since last we met, the hydrogen bomb has been exploded. Unfortunately, the myth of Senator McCarthy's genuine desire to preserve our nation from barbarism has not yet been exploded. The spotlight has shifted from Korea to Indo-China, and once again our nation is faced with difficult decisions. In this present crisis in world affairs, the factor which may decide whether we shall survive as a human race, or wipe ourselves out in universal slaughter will be our ability to master the art of compromise. At first blush, this sounds like an invitation to appeasement; and since the experience of Munich, appeasement has been an ugly word and

rightly so. But there is a vast difference between appeasement and compromise.

Appeasement means capitulation to evil, knuckling under out of fear, or cowardice, or out of the desire to maintain an untenable status quo. Compromise has nobler motives and higher purposes. It represents accepting the lesser good; appeasement, the lesser evil. The best is often enemy of the good, in the sense that satisfaction with nothing less than perfection often leads to a struggle in which even the good is lost. In such instances, compromise achieves the best possible end under the circumstances, without sacrificing one's commitment to ultimate goals.

Our government has offered to sit down with the Russians to discuss the peaceful use of atomic energy. We have come together to talk of a permanent peace in Korea, and in Indo-China. What is the proper spirit in which these and other discussions should take place? Should we demand all or nothing — or shall we acquire the art of compromise and achieve the best that the immediate situation provides? We all pray that both sides will have the patience and the wisdom to recognize that everything depends upon the willingness to negotiate.

Indeed, the disposition to sit down together, negotiate, compromise, is the ultimate criterion of a sincere love of peace. Israel has proposed to the United Nations that the Arabs and Israel begin negotiations for a peaceful settlement of outstanding issues in the Middle East. To the extent that the Arab nations refuse to enter in the discussions, and hence commit themselves to compromise, to that extent their protestations of peaceful intentions are valueless.

Closely related to the general reluctance to compromise is the growing tendency to reduce all issues to a simple black-or-white choice. We have reduced the possible alternatives to all-evil. On the domestic scene, we are told that if you are with Senator McCarthy you are loyal; if you are opposed to him, you are either a communist or a fellow traveler. As a college professor, or even as an applicant for an apartment in a housing project, you must declare yourself loyal on the basis of criteria set up by those who understand no gradations between black and white.

In foreign affairs, you must embrace the policy of unconditional surrender by the communists — or you are likely to be branded a security risk. Anyone who thinks that there is room

in this world for both communism and our version of political democracy is suspect. A nation like India is being pressed into an untenable choice between absolute loyalty to the west, and adherence to the communist bloc. Who knows what tragedies might not have been avoided if the people of Indo-China had been convinced that their choice was *not* between French domination and communist conquest?

We are often told, by religious leaders, that what the world needs today is a revival of the prophetic spirit, that we could use again the thundering prophet to proclaim the uncompromising ideal. This is true, but only partly true. We need a reaffirmation of ideals, yes; but we must be careful to entrust the implementation of those ideals to men and women who know how and when to compromise.

As the great modern Hebrew philosopher Ahad Ha'am properly pointed out, Moses was the greatest of prophets, but he was not the one to lead his people into the Promised Land. The practical work had to be turned over to those who, while not as inspired as he, knew the art of compromise, of slow and patient devotion, who could lead the people step by step toward the goal. In times of great stress, we must have, as Justice Learned Hand has put it, the "tolerable substitute for victory," "and he who would find the substitute needs an endowment as rich as possible in experience, an experience which makes the heart generous and provides the mind with an understanding of the hearts of others."

It is for us, as spiritual leaders, to lead our people back to reasonableness, to the paths of mutual trust, to the patient faith in man's immemorial search for truth, to the "generous heart". It is for us to have the courage of tentativeness, respect for the divergent opinion and for the conviction that challenges our own. As rabbis, we have a unique opportunity to bring our people back to sanity. As I said a year ago, "the pulpit stands today as one of the last uninvaded sanctuaries of the spirit."

These two years as your President, I have come to understand the tremendous role which we can play, serving our people, our faith, and our country. In my visits, as far west as the coast, and in the south, I have seen the steady, devoted service which our men are performing, some of them reaping

rewards of prestige, others content to carry on without fanfare and glory. A new generation awaits the ministrations of our rabbis, eager to return to their people, anxious lest their children be left in the spiritual void in which they themselves have grown up. A nation awaits our moral influence, directed against bigotry, intolerance, suspicion and distrust, yearning for that "tolerable substitute for victory."

All this work demands patience and a great love of people. God give us the strength and the wisdom to perform our tasks well.

טהר לבנו לעבדך באמת

"May our hearts be purified so that we may serve God with a whole heart."

AUTHENTIC JUDAISM

RABBI MAX ARZT

The departure of Professor Ginzberg and Professor Marx from our midst closes an era. They have gone to the **ישיבת מעלן** to join the company of Schechter, Friedlaender and Davidson. For they were the last of the constellation of brilliant scholars whom Schechter called in 1902-4 to serve on the faculty of the Seminary. They were the **בני עלייה** each of whom composed his **שיר המעלית** in the ascent of Jewish learning. No Jewish scholar can write that which is authentic in any field of Jewish research, be it Bible, Talmud, Law, History, Theology or Literature without reckoning with their methodology, their monumental discoveries and their profound insights into the nature and history of Judaism.

To attempt to offer an outline of the colossal content and extent of the researches and discoveries of Professors Ginzberg and Marx would be to invite the frustrating feeling of **לא מסרחה אלא כמכחול בים**. For generations to come, scholars will find in their works inexhaustible mines of information and intellectual stimulation, to keep each of them gainfully occupied for a lifetime in the field of Jewish scholarship.

Professor Ginzberg's "Legends of the Jews" proved him to be par excellence the **MASTER אנדורה** of our time. The Legends offer us a masterful assembling of Aggadic material from every possible source. The material is put together with an architectural design and a structural integrity which is a constant source of admiration to him who ventures to trace any page of the Legends to the multifarious and heterogeneous sources from which Doctor Ginzberg drew his material. The thoroughness and precision of his craftsmanship is astounding. The notes to the Legends are learned treatises written in lucid and succinct language and evidencing a power of comprehension and a mastery of the material that only a genius could attain. With acrobatic ease and with dependable erudition, he traces a rabbinic legend through every one of its transmigrations in the

entire Talmudic and Midrashic literature, reveals its earlier stages in the Apocrypha and Pseudepigrapha, identifies it in the works of Josephus, follows its itinerary through the mediaeval Hebrew commentaries and in mediaeval works on law, folklore and liturgy and even invades the foreign soil of the New Testament, the Church Fathers and other Christian writers to redeem it from captivity. Nor does he stay his hand till he has ferreted out relevant parallels in Greek and Latin classics and in oriental literature.

Without directly indulging in apologetics but purely to make rabbinic concepts crystal clear, the notes often reveal insights which remove misunderstandings which have crept even into the thinking of Jewish theologians. Thus in his note on **שביל ישראל נברא העולם** (Vol. 5, p. 67) Doctor Ginzberg points out that this concept does not owe its origin to national pride but is rooted in the ethical conception of creation. Man was the purpose of creation. But it is not the average man, but, to use a modern expression, "the superman" (in a spiritual sense) who was the goal of creation. Hence the rabbis remark that the world was created for the sake of Abraham, Moses, David and the Messiah. Every man is given the opportunity to attain the highest ideal (M. San. 4:5). In other words, the Jew was called upon to exemplify the noblest type of humanity. The Church held a similar view, substituting the word Christian for Jew. Cyprian states that the Christian is of greater importance than the whole world and Justin Martyr speaks of Christians who knew that they were the cause of the creation of nature.*

The notes to the Legends are replete with illuminating textual emendations and corrections which will guide scholars engaged in preparing critical editions of classic rabbinic texts.

It requires a man of genius to be the master of the **אנדרה** that

*The idea that Israel is a spiritual *microcosm* which is charged with the responsibility of exerting by example a spiritual influence on the *macrocosm* is deduced by Cassuto from the verse **שאל אביך וידך זקניך ויאמרו לך בהחלה עליון גוים בהפירדו בני אדם יצב נבלת עמים למספר בני ישראל**.

Just as Chapter 10 of Genesis lists the seventy nations coming from the loins of Noah (representing all of humanity), so we are told the seventy souls comprising the family of Jacob that settled in Egypt are their counterpart. To quote Cassuto (p. 123) **עם ישראל חופס בחכניתיה של מנה עד אברהם העשיה העלויונה מקום דומה בעיר אנפין לאנושיות כולה והוא מען עולם בויר אנפין פירוש על שמות 2 טיקרוקוטם הדרמה באורחו למקרוקוטם**.

Louis Ginzberg was. But it is breathtaking to contemplate the fact that he was equally the master of the הלכה. Ours was the privilege of sitting at the feet of that rare human phenomenon whom the rabbis described as: איש שהכל בו מקרא משנה תלמוד ששה"ר (on 1:14). For Professor Ginzberg was primarily the champion and interpreter of the הלכה. He espoused its cause when it had been neglected and virtually deserted by Jewish scholars who had been influenced by German theologians to regard the הלכה as an aberration of and a deterrent to genuine religious experience. The founders of הכמה ישראלי, he tells us, began their scholarly endeavors at a time when there was sensed the need of demonstrating to the world of scholarship that Judaism contains universal moral aspirations and insights in the hope that the Jew might thereby be recognized as a custodian and purveyor of such teachings. But the characteristic creation of the Jewish spirit is not the אורה but the הלכה, for the latter is Jewish idealism translated into life. If the אנדרה is the ornamental expression of Judaism, the הלכה is its structural firmness and solidarity. He refused to regard the הלכה as שתי רשות as אנדרה. He saw imbedded in the thought and the idealism of the הלכה, for, says he אורה, מכמה של הלכה (p. 4) תורת החיימ אליהם כו' תורה המחייבת.

With amazing ingenuity he traced the social, economic, and political factors that entered into the process of making, thus proving that Jewish law was not the creation of ivory-towered theorists but the precipitate of differing social and economic outlooks.

What is even more striking is Doctor Ginzberg's delineation of the differences between the schools of Shammai and Hillel as being also due to the natural alignment of people into rigid traditionalists and progressive though reverential traditionalists. The latter, he says, had great respect for past generations, but this sense of regard did not blind them to the fact that every generation has its special challenge and singular problems which must be met in terms of the stubborn realities of the time (*ibid.*, p. 14). In a scintillating analysis of the well-known passage מרבו תלמידי שmai והלל שלא שמשו כל צרכן הרבו מחלוקת בישראל he points out that in earlier times the הלכה was wedded to life and dealt with מעשה so that decisions could be arrived at by consensus and differences were not so frequent. However, beginning with Hillel and Shammai, the complicated norms of interpretation weighted discussions more

בֵּית הַלְּלָה and בֵּית שְׁמַאי was considerably widened.

It was Doctor Ginzberg's conviction that painstaking research into the history and development of the הלכה would reveal the sources of the fresh springs that could restore the flux of the הלכה and enable it to meet the complexity of modern life. Only through such a study could the momentous be distinguished from the momentary and the organic integrity of Jewish law could thus be protected from impatience with history and precedent.

Doctor Ginzberg was primarily a defender of the faith during decades of skepticism and cynicism when vital nerve centers of the הלכה were being exposed and attacked. His reluctance to give direction to our search for a viable Halachic system was by no means an endorsement of "deep freeze" legalism. His main fear was that impatient and hasty action was not warranted in an age when it was more the course of wisdom to affirm loyalty to the הלכה in our impatient age, until one could learn to approach such problems in the mood of making haste slowly. Professor Marx even more than Professor Ginzberg gave the impression of being unconcerned with the religious problems on the American scene. But so many among us who knew these masters through intimate conversations at unforgettable visits to their homes will testify to their alert interest in the problems and difficulties which confront the conscientious rabbi on the American scene. They were then avid listeners and never violated the precept אל תִּתְּהַנֵּן אֶת חֲבָרֶךָ עַד שְׁתִּיּוּ לְמִקְומָו. They understood full well the pressures to which we are subjected, the wide gap between precept and practice, and the inevitable need for adjustment. Yet they counseled caution and patience in their faith that as Jewish life in America becomes more American than Americanized, our Halachic problems could be dealt with in a more receptive climate.

Their clamor for patience has been vindicated, for in more recent years the desire for a Halachically orientated Judaism has been expressed even in circles which formerly had manifested excessive antinomian zeal.

Professor Marx's contribution to the tasks that will face us in the next half century was likewise of great magnitude. He created at the Seminary a mighty stockpile of books constituting an indispensable arsenal for waging the battle for the

survival and revival of Judaism in America. He had a magnificent obsession for detail and exactness. He rarely ventured to dogmatize about trends and theories of Jewish history because he shunned opinions that did not grow out of the compulsion of overwhelming factual evidence. When he discussed a controversial aspect of Jewish religious life, he, the constant and consistent adherent of the most meticulous aspects of the tradition, evinced an avid interest in opinions and attitudes which in other men with similar personal convictions would evoke fierce indignation and intolerance.

Keen historian that he was, Doctor Marx saw in every form of Jewish aspiration some useful element that could help develop a viable Judaism in our time. For himself, he preferred not to editorialize about one or another theory of Jewish history. He believed that the assembling of the authenticated facts would constitute the sure foundation for the further evolution of normative Judaism. His domain was that of the verified event, the documented record. "I give you the bricks," he was wont to say, "you go and build the structure." A typical example of his passion for exactitude is this paragraph from an address on Saadia given at the University of Chicago:

"Although there are still a great many gaps in the information we have gleaned, and further research in the scattered documents of the Cairo treasure trove may help to fill some of these gaps—we can draw today a much fuller picture of Saadia's life and his activity than was possible in the last century. Even the date of his birth was wrongly transmitted by an early historian and the millennium of his birth was celebrated ten years too late in 1892. We know now that Saadia was born in 882 between the 27th of June and the fifth of July and died in the night between Sunday and Monday, May 16, 942, about two o'clock in the morning. This information we owe to his two sons who, eleven years after his death compiled a list of his works in which they also gave the date of his death and a statement that he died some forty days before his 60th birthday." (Rab Saadia Gaon, JTSA, p. 57)

Dr. Marx shunned ecstatic description. He preferred to have the documented record speak for itself, leaving it to the preacher and the teacher to make audible the spiritual overtones of Jewish history. When we read the Margolis and Marx History we may miss in it the dramatic account, the moments of suspense, the delineation of the sociological, economic, or

theological factors that account for the sequences or consequences of events. You will fail to discover the author's bias, which is the tenor of so many modern history books. You may miss those interpretations which are more often a projection of the subjective mood of the author. But for authentic information, for *das Ding an sich*, for the unadulterated account of what really happened, you will find in Dr. Marx's work a gilt-edge source of dependability. Read his masterful biographical essays. He singularly fails to psychoanalyze personalities who have long ago gone to their eternal rest. He is woefully deficient in uncovering their compulsive neuroses and their suppressed desires. But he gives you in language stripped of excessive verbiage all the relevant and even seemingly irrelevant facts which delineate as true a likeness as one could possibly obtain out of a faded past.

Let me not convey the impression that he was devoid of sentiment. His deep love for positive Jewish values is writ large over every sentence which he wrote with such remarkable lucidity. When he cannot resist expressing a deep feeling he explains even as he complains. Thus in his essay on Henry Malter he says:

"In our country we are too much concerned with the problem of economic adjustment to give proper attention to those who spend their lives in the unprofitable business of reconstructing the past of our people and in trying to bring nearer to our contemporaries the spiritual treasures of former generations. We have not yet learned to appreciate spiritual values in their proper perspective and we lack laymen with a background of Jewish learning who share to some extent the interest of the scholar and follow his efforts with sympathetic understanding. The Jewish scholar is a lonely man here, and there are few places where he can find companionship and encouragement." (*Jewish History and Booklore*, p. 409).

Dr. Marx's critical edition of the *Seder Olam* is מושג המרוכב evidencing a most exact and exacting apparatus for editing a classic text. This maiden effort of his provided a road-map for the maze of complicated roads and dead-end paths that confront the scholar who wishes to redeem a hallowed text from the scribal indiscretions which distort its meaning and message. In his zeal to provide the raw material for Jewish scholars the world over, and because he made himself accessible to all who sought his guidance, it was not given to

Dr. Marx to complete his critical edition of the *Seder Olam*. This gave him a gnawing sense of disappointment.

Dr. Marx was not only a biographer of men. He was also a biographer of books. He was as much interested in the history of books as he was in the history of their authors. As he would recount the vicissitudes of a rare book or manuscript one almost felt as if he were dealing with that which was subject to pain, sorrow and joy. To see him handle a book with his characteristic fondling care was to know his love for the *ספר* was second only to his boundless love for the *ספרם*.

Professor Ginzberg, no less than Professor Marx, cautioned against generalizations drawn out of impatience with details. He was wont to quote Humboldt to the effect that he who seeks to adduce general principles must reckon with detailed data *שאין בכלל אלא מה שבפרט*. There is no shortcut to an understanding of normative Judaism. For, as Schechter expressed it, "Judaism is an organism with a natural growth rooted in the Torah That certain foreign beliefs and foreign usages should creep in was unavoidable, as Israel neither could nor would shut itself off entirely from the influences of the outside world. But they had to pass through that process of assimilation to things Jewish and of elimination of things un-Jewish and through this their transfiguration and complete conversion to Judaism were effected" (*Seminary Addresses*, pp. 177-178). The recent studies of Professor Saul Lieberman on the influence of Greek and Hellenism in Jewish Palestine reveal how singularly discriminating Judaism was in its rejection of that which threatened its integrity.

Throughout the centuries Judaism responded to the impact of contemporaneous intellectual trends by this process of selection and rejection. It maintained its own identifiable, though not identical, *gestalt* in the midst of inevitable and normal growth. This *gestalt* is formed by a constellation of ideas and values which were, to say the least, as determining in their effect as economic, social and environmental vicissitudes. Our colleague, Max Kadushin, calls this *gestalt* Organic Judaism and has enriched our understanding of Judaism by his delineation of the basic value concepts which are deeply imbedded in Talmud and Midrash and which offer valid criteria for determining that which is normative and authentic. These value concepts never operate in isolation from each other. They are inextricably interrelated.

The most dominant among these value concepts is the oft-mentioned trio God, Israel, and Torah. Any attempt to base a theology of Judaism in an obsessive preoccupation with one or two of these concepts to the exclusion or dilution of the others causes us to wander far away from the דרך המלך of normative Judaism, for כָל הַמּוֹסִיף גָּוֹרָע.

A good example of an obsessional preoccupation with one sector of the hierarchy of Jewish values, is the early Reform movement. Thrown off balance by their enthusiastic hospitality to Hegelian thought, they placed the accent heavily on the mission of Israel. This "mission" led to submission to a colorless ethical universalism and to the abandonment of Judaism's unique Halachic structure and content. The Talmud was repudiated as an aberration of the message of the prophets, and the hope for the restoration of the Holy Land was denounced as a retrogression into a primitive tribalism. Torah was identified with the "progressive revelation" of scientific discovery and the canon of scripture was expanded to include the latest misinterpretations of Darwin's theory to the effect that human progress was natural and inevitable. No wonder then that many of the early reformers skidded into Deism.

When the optimism of the nineteenth century was shattered by the frustrations brought on by World Wars I and II, other inauthentic interpretations of Judaism made their appearance in the vacuum created by the paucity of Jewish theological research and writing. Sincere Jewish intellectuals, in quest of a tenable philosophy of Judaism, developed no resistance to current theological winds which came from regions strange to Judaism. Profoundly influenced by the "crisis" mood of existentialism, they found no way of testing its insights which seemed so plausible and so penetrating. With a genuine sense of religious concern they have read into Judaism such notions as original sin, a pseudo-apocalyptic concept of human redemption "beyond history" and a fixation on the יְצֵד הַרְעָע to the virtual exclusion of the יְצֵד הַטּוֹב. Such a morbid approach may well lead to an abdication of man's responsibility לְתַקֵּן עַולְם to the transposition of the מֶלֶכְתָּה שְׁדִי, בְּמֶלֶכְתָּה שְׁדִי, to the depressing avowal that the world of men is controlled by invincible demonic forces.

Likewise an excessive passion for the "Divine encounter" points the way to an antinomian philosophy of Judaism which avows that we commune with God through an "I" and

"Thou" experience rather than through the channels of Torah and מצוות.

Secular Jewish nationalism is the result of a fixation on the concept of Israel separated from the concomitant values of God and Torah. A numerically small group of extremists even ventures to identify Israel with the pagan Canaanites, thus leading to a nullification of the entire spiritual odyssey of historic Judaism.

There is also an inauthentic though intense form of Jewish life which leans heavily on the basic values of God and Torah but forgets that our חתַת המשולש must include the living reality of the Jewish people. Such is the attitude of the *צדיקים להכעיס* who evince a meticulous concern for the static הילכה and ostentatiously announce their exclusive claim to the category of 'יראי ה'. They contemptuously read out of the faith all who refuse to join their *austrittsgemeinde* of Jewish separatists and thus defy the belief that *כל ישראל יש להם חלק לעולם הבא*. They call the State of Israel and their only contact with most other Jews whom they consider as members of the "out-group," is to ask and accept their financial support with the soothing rationalization of *כדי להציג מידם*.

I am not so nostalgic as to say that it is our simple task to delve into our authoritative literature and there, within easy reach, we will find the definite answer to our quest for an understanding of normative Judaism. This procedure would yield what Doctor Kaplan has aptly designated as a "Judaism with quotation marks." The past needs much more than duplication. If Judaism is to be a faith for our times, we must do much more than cast longing glances at idealized versions of the past. We must seek out that in our tradition which is of timeless significance and restore the centrality and organic integrity of such fundamental Jewish concepts, as God, Israel, Torah and humanity so that they may again become relevant answers to our quest for meaningful living.

It will not avail us to offer the indolent excuse that Judaism is averse to a systematic theology and that the less ordered is our thinking and the more oblivious it is of modern categories of reasoning, the more genuinely Jewish it is. It is indeed fortunate that Saadia, Gabirol, Halevi, Maimonides and Crescas did not hold this view. They could serve as guides for the perplexed of their times because they did not believe Judaism to be so fragile that it would disintegrate in its confronta-

tion with the then current Greek philosophies and Moslem theologies.

Intellectually alert Jews, like other intellectually alert people, are in quest of a viable outlook on life which would take the place of the shattered idols of nationalism, positivism, and communism. This quest is clearly evidenced by the growing interest in such publications as the *Reconstructionist* and *Judaism* and by the plenitude of theological expositions appearing in *Commentary*. That two of these periodicals are sponsored by so called secular Jewish bodies, and that among Yiddishist thinkers the interest in religion is even keener, is a further indication that there is a felt need for formulations of a Jewish faith for living.

A good deal of the theological writing that has appeared in the past few years necessitates the warning that if we do not slake our thirst at the living waters of Judaism, we are in danger of becoming what Schechter called "spiritual schnorrers," drinking solely at wells which our fathers did not dig. By failing to anchor our theology in the deep sea of Jewish learning, we court the danger of becoming ventriloquists for ideas which are inimical to the profoundest insights of Judaism.

Our task is therefore two-fold. We must be relentless in furthering scientific research into the literature and history of our people, so that we may with ever increasing clarity understand our tradition and be manifestly aware of its organic continuity.

The production of scientific texts and the tracing of the history of Jewish ideas is, however, a fundamental, but not the complete task. Making full use of the findings of *Jüdische Wissenschaft*, we must produce authentic interpretations of Judaism which will inspire people to face the problems and perplexities of our confused era with the confident prayer:

גַּל עַיִן וְאַבֵּיתָה נְפָלוֹת מִתְרַחַ

I close with this quotation from Solomon Schechter: "We must bring about the creation of a conservative tendency . . . which aims to preserve and sustain traditional Judaism in its integrity and by means of the spoken and written word to bring back to the consciousness of Jewry its heroic past, which must serve as a model if we would have a glorious future or any future at all, but at the same time to remain in touch with our present surroundings and modern thought and to adopt what is best in them and, above all, to make use of modern method and system." — Seminary Addresses, pp. 231-232.

OUR TEACHERS

RABBI LOUIS FINKELSTEIN

Having known Professor Ginzberg and Professor Marx very intimately, and having had the privilege of very close association with them, I know that neither would want us to deliver eulogies. Each left word that no eulogy was to be spoken at his funeral, and I am certain that the same injunction applies to our meeting tonight.

I will speak of them, therefore, not as individuals, but as two of a group of people. Because I believe that the present is best understood when it is documented by the past (just as the past is best understood by the footnotes of the present), I think we can better understand the place of Professor Ginzberg and Professor Marx in the history of our people and our tradition by considering a situation of almost two thousand years ago which is analogous to our own today.

When the Temple was destroyed and all Jewish life seemed to be in peril, many people probably felt that there was no future for Torah, and that within a few generations — after a few stiff-necked people had passed on — Judaism would disappear. By Divine Providence, there lived, at that critical moment, a man, Rabban Johanan ben Zakkai, who had spent nearly all his life preparing for a unique role in Jewish history. Although he survived the Temple by no more than perhaps ten or twelve years, his gifts of eloquence, wisdom, learning, understanding, and personality left their stamp indelibly upon all Judaism — and in my opinion, upon all civilization — to this very day.

Rabban Johanan ben Zakkai, great as he was, possessing profound vision, deep understanding and immense learning — a person who seems to be so great that we cannot quite grasp his greatness — was able to accomplish what he did because he had a potential successor in Rabban Gamaliel. Now, though he was a fine scholar, Rabban Gamaliel could not possibly approach Rabban Johanan ben Zakkai in learning. His gift

was that of organization, of creating system and order out of chaos.

Rabban Johanan ben Zakkai had two great disciples. One was Rabbi Eliezer, a man of immense learning, who knew everything and forgot nothing. He could trace Halachic answers back to Haggai, the Prophet. There was no problem to which he did not have the answer somewhere in the vast recesses of Jewish law and Jewish tradition, the *halacha* and the *andeh*.

The third disciple was the great compromiser, a man with enormous learning not only in things Jewish, but also in mathematics and astronomy. He brought to Jewish scholarship a critical method, a deep understanding of the human situation, and a vast love for mankind which sometimes made him shield others — never himself — from the rigidities of the Law. He was, of course, the great sage, Rabbi Joshua ben Hananya.

Along with these four men — whose modern counterparts I am sure all of us immediately recognize — there was a fifth. His counterpart, too, is obvious, and I say of him *יבדל לחיים ארוכים*, since the other four of our generation have gone to their eternal rest. I am referring, of course, to Rabbi Akiba, without whom, too, the vast structure of Rabbinic Judaism would have been impossible. For Rabbi Akiba came to Rabbi Eliezer and Rabban Gamaliel with a whole series of questions. This was a new world in which they found themselves, and the problem therefore arose: How does one interpret in a new world the things one took for granted in the old world?

A statement by Rabban Johanan ben Zakkai had been accepted without question; a similar statement by Rabbi Akiba raised innumerable doubts. The Temple from which authority had emanated, and which clothed with authority even scholars who taught in its shadow, but were otherwise unconnected with it, had ceased to be. Rabbi Akiba had to find authority for the views he and his colleagues held in arguments from Scripture. Mere insistence on oral tradition would not have been convincing, at least to some. Hence Rabbi Akiba introduced a new series of arguments and methods of study, by which the norms of the Oral Law could be derived from Scripture.

Rabbi Akiba was properly described as “a calf that had never known the yoke.” He had come to the Jewish tradition full of questions, and therefore would not submit readily to the yoke which the others accepted so easily. He continually annoyed his masters and his colleagues by asking: “How do we know

this is true?" Rabbi Akiba, for a considerable part of his life, was a spiritual revolutionary.

But this was only one phase of his career. The other phase was the career of the interpreter, the "constructionist," a career which endeavored to build a unity of the Jewish people on the fragments and the chaos of the past. Rabbi Akiba strived to create a new unity capable of withstanding the strains the new world was imposing on the Jewish people.

However, tonight, it is my solemn duty and sad privilege to speak of our Rabbi Eliezer and our Rabbi Joshua. I hope that God will grant it to me that, on Dr. Kaplan's 90th birthday, I can return to discuss his part in the unfolding story of our work. Up to this moment, I think we have witnessed only one-half of his work. The other half is beginning to reveal itself.

I want to speak of Professor Ginzberg and Professor Marx, not only as two of the architects of the Seminary, but as two of the architects of Judaism in America.

What did Professor Ginzberg bring to this vast task before us, and what has he meant in the lives of those of us here, in the lives of the Jews of America, and in the lives of all the Jews of the future?

It would take many evenings to describe the greatness even of *The Legends of the Jews*, or the immense contribution Dr. Ginzberg made to our understanding of the Geonim through the Gaonic works. Since I cannot begin to touch on these subjects, I shall try to concentrate on one phase of his work: his treatment of the *הילכה*, insofar as it affects us.

There are, in our times, three distinct approaches to the study of the *הילכה*. The first is the approach which examines a passage with a view to determining its meaning philosophically or exegetically. Much of the literature written about the Talmud in the last three or four centuries is of this character. In general the questions are superb, but the answers are sometimes far from superb.

The second approach to the study of Talmud was that developed by German scholars like Geiger, who were not essentially interested in the Law. They apparently did not care what the Talmud said; they wanted to know what happened to the Talmudists. Therefore, one finds in the works of Geiger or Graetz not so much exposition of what the Talmud says, but rather, expositions of Talmudic history.

The third approach is the method which we owe to Professor Ginzberg's great grand-uncle, the Gaon of Vilna, who went back to the method of Maimonides,— a method which forms the basis for a hope which I think is the very heart of what we call Conservative Judaism. This method is based on the following considerations.

The three thousand years of Jewish tradition were not wasted. For three thousand years, the best minds our people produced were engaged, not in the study of mathematics, physics or medicine, but in the study of what is right, of what one is supposed to do. No other literature in the world approaches the precise character of our own Jewish literature in that fully 90 per cent of our literary treasures and output is concerned with what is right.

Now, in this vein, is it right for us to be here in Uniontown? That is a question which the rabbis ask themselves, and which you have to answer. It is a question we must ask ourselves even before we start out, if we are in accord with the spirit of rabbinic Judaism, and therefore, the spirit of Conservative Judaism. Ought I to be at this convention, or is it a greater מצה for me to be somewhere else at this time — *because time is the only thing I possess with which to serve God.*

What did Rabban Johanan ben Zakkai say to himself when he was confronted by the terrible trial of the fall of the Temple? We can imagine him asking himself these questions: What would Jeremiah do? What would Isaiah do? What does Moses want me to do? What does God want me to do? Rabban Johanan ben Zakkai tried to think through each step, while he was having to face and live through the experience.

That is what the Gaon of Vilna did continually, and in order to do it, the Gaon could not be satisfied with the Babylonian Talmud; he had to search out all the resources of the Torah. If there is a passage in מילחא, in ספרי or ספרי, bearing on the subject, it had to be studied in order to know what is right. That method and urge was the source of Professor Ginzberg's approach.

Professor Ginzberg showed us how we could use the vast fund of Jewish scholarship with which he was permeated to find out what is right.

Having spent the greater part of his life, until 1937, mastering Rabbinic learning, Professor Ginzberg, at the age of 64, began his lifework: writing the *Commentary of the Yeru-*

shalmi. If God had given him years of strength, we could have hoped for 25 or 30 volumes. Then, I think, everyone could have understood precisely what it was he was striving to do with the Yerushalmi. Even as it is, he showed us in the three volumes we have, and in the fourth and fifth which I hope will be published, his method and approach to the problem confronting him. His problems were our problems. He understood that America has new questions to ask. Just as the Jews, after the destruction of the Temple, were asking questions which were never asked while the Temple stood, obviously, now we must ask new questions. But the answers must be found in the wisdom of the rabbis.

To understand the genius of Professor Ginzberg in this area, one must study very carefully his great responsum on the use of grape juice for *קידושה* and *הברלה*. The treatise was published in the days of Prohibition. There, through a whole book, Professor Ginzberg takes us through all the intricacies of the Law.

Many of us think that he decided such questions alone in a room filled only with a mass of Talmud texts. But on one occasion at least, when one of our colleagues asked a very difficult question in human relations, I know that Professor Ginzberg consulted the best psychiatrists he could find, with regard to the psychological impact of his decision. In this respect, he acted exactly like our ancient rabbis, who tried to discover all facts bearing on a situation before deciding questions in the Law.

Dr. Ginzberg, of course, did not always give the answers which you or I might prefer or offer. The mere fact, however, that Dr. Ginzberg and some of us may not always have agreed on the answers by no means impugns his method. The effort to use the wisdom of the rabbis in order to meet the issues of the day — this method is correct.

Now, turn to Professor Marx, who was Professor Ginzberg's colleague for many years. Professor Marx always used to say — and he was quite right — that he was not a rabbinical scholar in the sense that Professor Ginzberg was. Nor was any one else; but Professor Marx brought to Jewish learning an understanding of the Western method, noted in his early life. Although Professor Ginzberg was far more learned in Talmudics, he checked his theories, whenever possible, with Professor Marx. He would inform him of what he planned to say in order

to obtain Professor Marx's views, as a friendly critic and as a scholar with an entirely different background, training and outlook.

For Professor Marx to have made his contribution to Dr. Ginzberg's work, as well as that of other scholars' studies, which, in my opinion, are destined to play a great part in the history of the future — he had to build the immense library of the Seminary. Professor Ginzberg had at his fingertips what the Gaon of Vilna lacked, all the magazines, books, texts and manuscripts he required. Contrast his fortunate situation with the pitiful plight of the medieval scholar; the poor man of by-gone times struggled for lack of a book or a manuscript, which was available — but not in his city. He had to use his imagination, and half the time he would simply have to guess at the accuracy of a given text.

Professor Marx's major contribution to Conservative Judaism, in my opinion, is the Alexander Marxian interpretation of history. This is a special kind of interpretation of history in our time. The fact that it is so very special presents those of us who are responsible for choosing Dr. Marx's successor with an almost impossible dilemma — a dilemma which he anticipated, understood and frequently discussed with me during his last few years.

Alexander Marx's conception of Jewish history is that Jewish history is akin to a biography. In writing a biography of a great man, one can omit such minutiae as the exact date when his hair turned gray, when and where he took a casual walk, and what happened during the stroll. These may be important details, but they are important only as footnotes to his major accomplishments. A biography is a biography not of a **רִאֵן** but of a **רוּחַ**, of a spirit. There is no **הַמְשָׁנָה** without a **רִאֵן**, obviously, in mortal life; one can't write a biography of **הַמְשָׁנָה** without taking into account the existence of a **רִאֵן**; but the **רִאֵן** is there so that one may write the biography of the **הַמְשָׁנָה**.

Dr. Marx's history, as all of us know who studied under him, was an examination of the soul of the Jewish people. When he was interested in the Jews of Mayence, of course, he was interested in them as people. But the major contribution of the Jews of Mayence derives from the fact that in their midst existed that gigantic figure of Rabbenu Gershom. These Jews of Mayence play a role in history because they helped create out of virtual nothingness the immense structure of

German Medieval Jewry. Dr. Marx was seeking, as we would say, the history of Jewish literature and institutions or the history of Jewish religion. That is, in my opinion, the only approach to Jewish history that truly characterizes us as Conservative Jews.

Most Jewish historians, who have achieved fame in our time, are historians of the Jews, in which *הנושאים* is a footnote. Dr. Marx recorded Jewish life in such-and-such a time and such-and-such a place; he used such descriptive facts as the number of Jews in this place and that; of this number, X were tailors, Y were cobblers; he described the details of their trials and tasks. He utilized all these statistics; but he used them as a sort of background to comprehend the actions of Jews against this background.

If Dr. Marx were writing the history of American Jewry, he would take into account our five and a half million men, women and children; but he would also want to know how many go to *shul*, and how many really believe and understand what we are talking about. Dr. Marx would be far more interested in what is taking place here at our convention than what is happening at a dozen different conferences, because it is here that the *הנושאים* of Israel is being created.

You can understand more fully what Dr. Marx did during the last years of his life if you recall one of his characteristics, which was also shared by Professor Ginzberg — a trait that made them the great men that they were. This was their enormous concern about what would happen after they passed on from this mortal earth.

You will remember that in 1937, Professor Ginzberg began his lifework. During the same year, he began to do everything within his power to bring to America Professor Saul Lieberman, who is, in his own age group, the world's foremost Talmudist. He wanted to have Professor Lieberman here as his associate, and, if need be, his successor.

Dr. Marx had precisely the same feeling. He hoped he would be able to finish the catalog of manuscripts, and worked on it until the very end. But at the same time, he had been searching for ten years for a person to take his place, both in the guidance of the Library and in the teaching of history. He finally concluded that the best thing he could do would be to designate one of his own younger students, Gerson Cohen, to begin to study intensively with him in his last years, to work

on his edition of *Seder Olam* and in the Library. He did this with the hope that, ultimately, perhaps after a number of years, Rabbi Cohen could work out as a historian in the sense that Dr. Marx exemplified the word.

Now, I don't think it is a reflection on Professor Marx, whom I loved with a great love, as all of you know, as I loved Dr. Ginzberg, to say what I think he would say, if he were here, that when we speak of him and Dr. Ginzberg, we can say — although he was not Dr. Ginzberg's pupil — that Dr. Ginzberg was *כפni ללבנה* and Dr. Marx *חמה*.

When I was young, I used to think that the rabbis could have omitted the second half of their famous saying, and not insulted Joshua by describing him as less than Moses. But as I have grown older, I have come to understand that the rabbis knew whereof they spoke. The moon serves a vital purpose. Not all of us are capable of being suns, but all of us can shed light. It was Dr. Marx who enabled all of us to feel that even if we lack superhuman gifts, even if we lack a prodigious memory, even if we don't possess Dr. Ginzberg's fabulous store of knowledge — we can still make a contribution that is eminently worth while and even eternal.

Professor Ginzberg's presence could have overwhelmed us so as to make us feel inadequate and suggest that there really was no point in trying to study in the same world with these giant intellects. Professor Marx's presence taught us something else: after all, one has to study for the light which the moon, also, can give. It was a beautiful light that this moon did give.

The day after Dr. Marx died, Louis Rabinowitz told me, "Yesterday was a sad day for me."

I said, "It was a trial for all of us. We lost one of our great friends."

He said, "This is not the worst of it. I went to a meeting of a Hospital Board, and told them whom we had lost. One of my colleagues commented, 'Your children and mine won't miss him.'"

Then Louis Rabinowitz added, "If that is so, we truly have cause to be ashamed of ourselves."

Just *שנַׁה* night, I opened a letter from a member of one of our congregations to whom I had written about the death of Professor Ginzberg and Professor Marx. I had said I thought they were the moulders of our lives.

This friend replied, "Perhaps they were the moulders of your life, but I don't see how they affected my life."

This correspondent simply does not know the extent to which these men shaped our lives and the whole future of our people. Through the labors of Schechter, Ginzberg and Marx — and in this connection, I must mention Israel Friedlaender, Morris D. Levine, and Professor Kaplan, *יבדל לח"ם ארכויים*, we were transported out of the confusion which characterized American Judaism in the early 1900's. At that time, on one side, was a group of people who maintained that there were no new questions to ask and, consequently, no new answers to be found. On the other side was a group who declared that both the questions and the answers given in rabbinic Judaism were irrelevant. The task of the founders of the Seminary was to teach American Jews that we are not people who accidentally happened to exist, that we are part of a great enterprise, the beginning of which at Mount Sinai was the most significant day in the history of mankind. The end of this enterprise cannot be foreseen because it has no end. Or, if it must have an end, it can come only with the extinction of the human race.

These giants — Schechter, Ginzberg, Friedlander, Marx, Levine, Kaplan — were able to bring system, organization and meaning into our world of utter confusion. As a result of their labors, you and I, all of us who represent so many congregations and so many Jews, can meet here today, and we can transmit to all the absent ones and to our congregants, the lessons we have learned here. In transmitting the message provided by these giants, we shall be helping to make their lives upon earth more significant, and, in an age of untold terror, give them faith and hope.

It is very sad and perhaps strange to ponder what happened to prevent some of our people from being more conscious of their personalities and achievements. The truth is, our scholars were so busy helping us that their mere existence could not be commonly known.

It is true that for Dr. Ginzberg, Dr. Marx and Dr. Schechter to be concerned with making people aware of their work would have taken them away from their work. They spent their time accomplishing what they had to accomplish, serving as they had to serve, convinced that the important thing was not whether people knew, but rather, whether the job was being done.

To have been in close communication with these men, to have met them when I was young, to have known them as I grew older — this I consider the great privilege of my life.

As a young man, I was most distressed that destiny had set me down in twentieth century New York. I wished, instead, that somehow, I could have lived in Yabneh in the first century. When I walked down one of its streets, there would be Rabbi Eliezer, Rabbi Joshua, and Rabbi Akiba. They wouldn't be too busy to talk to me or to invite me to join them. I doubt, however, whether the men of Yabneh knew what greatness they had in their own midst.

As I grew older, I came to understand that you can't live in every century or every city. And if it was not my lot to be a contemporary of those titans of first century Yabneh, I was blessed beyond words to be living in the present century, in the company of some of the greatest men the world has ever seen. Dr. Ginzberg and Dr. Marx hold a very high place among this small number.

I must share with you one more thought. Dr. Ginzberg loved to see his pupils. Now, I often wanted to visit him, and Dr. Marx, too, but the question always arose: Should a person visit someone like Dr. Ginzberg, who has so little strength — strength that ought to be used for his studies — and take precious time away in talk, and perhaps exhaust him; or should a person stay away? Is a person more selfish in going or not going? Is one more selfish in saying to Dr. Marx, "Let us take a walk," when perhaps he ought not to take a walk; or more selfish in thinking, "I shall let him alone?"

I considered this after their death, thinking to myself, "Perhaps it would have been better had I done exactly what I was tempted to do at one time and had spent every שְׁבָת night with them, or every שְׁבָת afternoon with them, or possibly two evenings a week with them."

Then, I was reminded of a passage in the Talmud, a passage which I had never understood. It is the very touching story about Rabbi Akiba, who, when he heard of the death of Rabbi Eliezer, cried out, מִי וְאֵין לִשְׁוֹלְחָנִי לַרְצֹחָן, "I have much money to exchange, and I have no banker. I have many questions to ask, and no one of whom to ask them." That was very much my own state of mind. I had so many questions for Dr. Ginzberg and Dr. Marx, and now I would not be able to ask them in this world.

I have no doubt that Rabbi Eliezer in his time felt precisely the same strains and pressures as Professor Ginzberg and Professor Marx felt; and I am sure that all of us have experienced the same tensions that Rabbi Akiba did. I know that you and I, and all of us, brightened the lives of these men as they were growing on in years.

Both Professor Ginzberg and Professor Marx often disagreed with us. Frequently it happened that we would do things with which they could not go along. But despite all this, and through all this, they were both convinced that here, in this group, was hope for dynamic Judaism, creative Judaism, hope for revitalization of Torah through us.

To this trust, we must live up.

GINZBERG-MARX CHAIRS

RABBI ABRAHAM M. HELLER

אימחה דעתכ בורא. I rise before you with a feeling of אימחה דעתכ בורא. For whenever I am privileged to address myself to my colleagues whom I sincerely consider my teachers and masters, I become all too conscious of my own inadequacies. This feeling of אימחה is augmented by the fact that my few simple words follow the eloquent tributes paid to our revered Professors Ginzberg and Marx by Dr. Max Arzt and Dr. Louis Finkelstein whose learning, wisdom and friendship we have enjoyed these many years. I earnestly pray that if I could not add anything to the sentiments expressed by them, may I not at least detract from the luster of their words.

We who are privileged to consider ourselves students and disciples of Ginzberg and Marx need only a refresher course such as is given by Drs. Arzt and Finkelstein in order that we might more vividly recall the saintliness, nobility and scholarship that exemplified the lives of our revered professors. But there is the danger that students of generations to come may ask: מי הם הללו שמייהם אנו שותים ושותיהם אין לנו מזכירים? Who are they, from whose fountains of living waters we drink but we do not recall their names? In the non-Jewish world the great are immortalized through canvass and stone. Jewish tradition maintains that even the most precious of marble will crumble with time. Therefore they counsel: אין עושין נפשות לצדיקים, their teachings and deeds are of greater lasting value. It is for this reason that the Seminary, Rabbinical Assembly and United Synagogue resolved to perpetuate the memories of Professors Ginzberg and Marx through the establishment of Chairs in Talmud and History of Jewish Literature in everlasting tribute to their great achievements in Jewish scholarship.

You will forgive me this personal note. I have been a "grass root" rabbi for many years, building my own community — leaving the national scene to others. But when two months ago I was invited to become a co-chairman in the sacred task to

create the kind of memorials which will help to keep the names of Ginzberg and Marx as living forces in the spiritual life of our movement, I willingly said חנני. When asked to assume the responsibility for the undertaking I was not only impressed with the goal but also with the methods for achieving the objective. This is not to be another campaign appealing to individuals, with all the burdensome machinery, pressures and expense involved in the raising of funds. Instead, our efforts will be devoted to the securing of קרבנות צבור — congregational offerings. Each synagogue, in accordance with its financial ability is to assume its share of responsibility, between \$250 and \$1000 per annum for a period of five years. In order to give fitting recognition to the participating congregations who will aid in the raising of the \$500,000 necessary for the establishment of the Ginzberg Chair in Talmud and the Marx Chair in the History of Jewish Literature, it is planned to inscribe the names of all contributing Synagogues on a Bronze Plaque to be erected in the Ginzberg-Marx Memorial Room in the Seminary.

It has been indeed a rare privilege to listen to the addresses of Drs. Arzt and Finkelstein. In the main their emphasis was on the Command of זכור, to remember. My task is simply to remind you that שמו וזכרו בדבורה אחד נאמרו.

Not only do we want to remember the names of Ginzberg and Marx but we want to preserve them for all future generations. Together we can do it and with God's help we will do it.

NEEDED: A NEW ZIONISM TO REVIVE THE MORIBUND JEWISH PEOPLE*

RABBI MORDECAI M. KAPLAN

The Jewish people finds itself once again at a crossroads of history. Once more it is called upon to choose between life and death. The decision is in its own hands.

It was placed at this, the latest crossroads, when its segregation from the other nations was no longer compatible with their newly aroused interests and ambitions. The Jewish people was then asked to integrate itself with the modern nations politically, economically and culturally. From that point on it has had to choose between surviving or disappearing as an identifiable group. To this very day, despite the establishment of the State of Israel, the Jewish people cannot be said to have made up its mind definitely and irretrievably to retain its historic continuity. What are some of the coldly objective facts?

The Process of Disintegration

About a century ago, the process of disintegration and absorption began to operate on a large scale in Central Europe. "As long as the Jewish *massif* of Eastern Europe was in existence," writes Jacob Lestchinsky, "it, from time to time, introduced into Central Europe fresh groups of Jews with their traditions and heritage of Jewish stiff-neckedness. These served as an auxiliary factor delaying the process of assimilation and preventing it from becoming complete."

It is in the light of this fact that we should evaluate the present condition of American Jewry. In the year 1880, we are told, only 275,000 Jews were to be found on the whole American continent, as compared with the present six million, or 52.9 per cent of the entire Jewish population in the world.

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Whatever Jewish life exists is largely due to the emigration of Jews from the Old World, "with their traditions and heritage of Jewish stiff-neckedness."

As soon as replenishment from without ceases, Jewish life tends to disintegrate. "Reports from England are distinctly gloomy," we are told. "There are many mixed marriages, there is a biological deficiency in the higher and middle classes." The problem of mixed marriages in England "has become so grave that the Rabbinical Council was compelled to prohibit such weddings in synagogues under its supervision." The Whitechapel district, "which for decades furnished the Jewry of all England with modern Jewish culture and a living contact with Jewish world movements," is played out as a cultural Jewish influence. "Barely 40 per cent of all children of school age receive a Jewish education." "In Denmark, there are up to 60 per cent mixed marriages and 40 per cent in Switzerland."

It is true that during the last decade there has been a marked growth in this country in the number of new congregations, in religious school population, and in the establishment of all-day Hebrew schools. It does not require, however, too much insight to realize that this growth is the result of various factors which have little or nothing to do with a genuine religious awakening or with an intrinsic desire to perpetuate Jewish life.

Ninety per cent of the availability of the new and expensive synagogue buildings remain unused from one end of the year to the other. The number of youngsters who receive a Jewish education after *בְּמִצְוֹה* or Confirmation is negligible. The lay leadership of the congregations is in the hands of people who, for the most part, have an abysmal ignorance of Judaism. One can, therefore, imagine the level of Jewish culture of the other affiliates of our congregations. Jewish intellectuals, who give the synagogue a wide berth, are not only illiterate when it comes to Jewish matters, but harbor a hatred against Judaism and Jewish life that contrasts with the reverential, and at times, worshipful attitude of Christian intellectuals toward Christianity. That contrast is described, in all its ominousness, by Dr. Jacob B. Agus in his article "Judaism in America." (cf. *The Congress Weekly*, February, 1951). Very few would disagree with the statement by C. Bezalel Sherman, quoted by Prof. S. H. Bergmann, ("Israel and the Dispersion," in *Forum*, published by the W.Z.O.,) that "the more Jewish

citizens are concerned with the affairs of the lands in which they are born, and the greater the part they play, in common with the remainder of the population, in fundamental values which do not derive from their Jewish heritage, the stronger grow the factors leading to the breaking up of the Jewish people."

Israelism Not Synonymous With Judaism

What is happening to the Jews of Israel? Some time ago Prof. Ernst Simon published an article in *Commentary* entitled, "Are We Israelis Still Jews?" There he tells of a sixteen-year-old *sabra*, who asked him: "What must I read in order to determine whether I am still a Jew?" "In the State of Israel," adds Ernst Simon, "the birth of a human being, as a son to his people, does not by itself make him a Jew. The sharp break with the heritage of the past, expressed pragmatically in a scorn of the *m'b;* image of the Jew that verges on Zionist anti-Semitism, has reduced the role of tradition."

That statement bears out entirely the facts given by Prof. Bergmann, which he points up by quoting a certain Philip Toynbee, who after his visit to Israel wrote as follows: "Any visitor to the country will note the striking difference in the appearance, manner of thinking and views of the youngsters who are born there. They have simply ceased to be Jews."

Another quotation by Bergmann is from an article in a South African Jewish magazine entitled, "Save Us from the Non-Jewish Jews": "In a hundred years," says Joseph Leftwich, "there will be no Jews in existence anywhere. There will be a State of Israel, which will make its own peculiar contribution, apparently not Jewish, and there will be citizens of other countries in whose veins Jewish blood will flow: but in their heads there will no longer be Jewish thoughts and Jewish emotions."

The noted Jewish sociologist Aryeh Tartakover is no less apprehensive of the Jewish future. "We succeeded in preserving the unity of Israel for hundreds and thousands of years," he is quoted as saying, "yet nowadays the slogan of 'every man to his tent, O Israel,' is steadily fragmentizing the nation. Now we remain a people without a language, without a national culture, without a tradition. How shall we preserve our existence if the soul of the nation has departed?"

The Influence of Jewish Disintegration on the Individual

All of the foregoing statements describe in objective and collective terms the present disintegration or moribund condition of the Jewish people. I shall try briefly to translate that fact into terms of subjective and individual experience.

The degree of vitality possessed by the Jewish people is the resultant of the way the individual men and women, who constitute it, feel about being assimilated in the general population. Whether the Jewish people is alive, moribund, or dead, depends upon the extent to which individual Jews not only wish, but act upon the wish, to perpetuate Jewish life, Jewish association and Jewish cooperation for common objectives. From that standpoint, Jews may be classified into groups like the following:

Those who are eager to be assimilated. As far as they are concerned, the Jewish people should follow the example of Charles II, who, lingering for a long time on his deathbed, apologized to his courtiers for taking so long a time to die.

Those who are torn by inner conflicts are like the Negroes in the song, "ole man Riber"—who are "tired of livin', and afeared of dyin'."

Those who really want the Jewish people to live are the survivalists. According to a rough estimate, they amount to no more than fifty per cent of the Jewish population outside Israel. To them apply the words of the Psalmist, who declared, "I will not die but live, and recount the works of the Lord." This group itself, may be further subdivided, in accordance with the emphasis that is placed on different phrases in this verse.

For some survivalists, the will to live as Jews is confined to a reluctance to see the Jewish people die out. They emphasize the moment **לֹא אֶמְתַּה**, "I will not die;" they do not assert their Judaism positively in terms of **כִּי אָחִיה**, "but I will live." They trust the momentum of the past to continue Jewish life, and are only troubled when someone in the family marries a non-Jew, and they see clearly that the path of least resistance may lead to complete dejudaization.

The rest of the survivalist group seek a program of action that will insure the survival of the Jewish people. Of these, some look upon survival itself as a sufficient goal, regardless of the quality of the life that is perpetuated. They are the

secularists, who stress the כִּי אָחִיה בָּא, "But I will live," without, however, adding, וְאַסְפֵּר מְשֻׁעֵד יְהָוָה, "And I will recount the works of God." Others, with a religious outlook on life, are only concerned with maintaining those religious rites and customs that bear witness to their faith in God and enable them to "recount" and proclaim His works. They are interested in maintaining synagogues, religious schools and rabbinical seminaries.

Zionists belong to the last two named groups of survivalists. The secularists wish to build a modern socialist democratic state; the religionists, a theocratic state. Both groups assume that there can be no future for Judaism outside Israel. Were that true, or were that to become generally accepted, it is questionable whether the State of Israel would be able to survive the resulting loss of interest in it on the part of Diaspora Jewry. And even if it managed to survive, it is doubtful whether it would retain, for long, its Jewish character. It would more likely develop a civilization that was Levantine and Arabic in character, and that would have as little in common with past Judaism as the present Greek civilization has with ancient Hellenism.

Zionism as a Movement of Redemption

We, therefore, need a new kind of Zionism, a Zionism which will vitalize the synagogue, motivate interest in Israel, and make for the growth of a civilization that is religiously Jewish, without being theocratic or clerical.

The new Zionism should have as its purpose the redemption of the Jewish people and the regeneration of its spirit. To achieve these purposes the new Zionism has to be based upon a proper understanding of what has enabled world Jewry to survive to our own day, and a correct diagnosis of the weakening of the will to Jewish survival in recent years.

The reason the Jews, as a people, have succeeded in outliving their most cruel persecutors is that the climate of opinion which prevailed in the past was none other than the one which they, the Jews themselves, had generated through their religious civilization. Their very persecutors, whether Christian or Moslem, derived their entire outlook on life, their ideas of God, the world, human nature and destiny almost entirely from the Jewish tradition. That fact was sufficient to convince

the Jews that, far from being out of step with reality, they were actually its truest exponents. That alone was enough to keep alive their sense of superiority which brought down the assimilatory potential of their environment to a minimum.

From this position of inner security, regardless of what happened without, our people was suddenly catapulted about a century-and-a-half ago into a climate of opinion which was entirely alien to it. Ever since then its self-assurance has been replaced by self-questioning, and its sense of pride by a sense of inferiority. No wonder that the assimilatory potential of the environment has grown by leaps and bounds. The case of the Jewish people has come to be like that of a sea animal suddenly thrust by an earthquake unto the land. Unless it can metamorphose itself and grow the organs essential to life in the new environment, it cannot survive.

Unless the Jewish people develop attitudes of mind and spirit that can fit it to survive in the contemporary atmosphere of this-worldly scientism, nationalism and socialism, it is bound to succumb. Not yet having achieved those attitudes of mind and spirit, Jews suspect that the Jewish people has become an anachronism. This self-doubt, which at times degenerates into self-hate, is undermining the will to Jewish survival.

The metamorphosis we Jews have to undergo involves the reconstitution of Jewish peoplehood, the reclamation of Eretz Yisrael, and the replenishment of Torah. These must, henceforth, become the main objectives of the new Zionism. While these objectives must have their roots in historic Judaism, they have to be made relevant to the social, cultural and intellectual realities of the world we live in, even if it be to challenge or modify them in accordance with the dictates of faith, reason and experience.

The Reconstitution of Jewish Peoplehood

Without some formal act to reconstitute world Jewry into a self-accepting as well as publicly recognized societal unit, Jews are nothing more than a disbanded nation. The Jewish nation began to break up when its members were admitted as citizens of the Western nations. To be sure, they are still treated as a societal unit by non-Jews who cannot free themselves from their religious tradition, in which Jews figure as a people accursed. Thus the larger portion of the force which

sustains the *House of Israel* comes from without rather than from within. That abnormal condition must no longer be permitted to continue. On the other hand, to assume that Jewish nationhood can be reconstituted in Israel is to delude ourselves. Israel as a modern democratic state, must foster *Israeli* nationhood, in which Diaspora Jews can have no part. Their bond of unity is only with the *Jewish community in Israel*. All this makes it evident how imperative it is for Jews throughout the world to reaffirm their unity as a people which is the bearer of a moral and spiritual tradition. The Jew needs that tradition in order to validate his faith in the God-given capacity to attain salvation and to motivate him in striving to achieve it.

"The group to which an individual belongs is the ground on which he stands," writes Kurt Lewin. "The firmness or weakness of this ground might not be consciously perceived just as the firmness of the physical ground on which we tread is not always thought of. Dynamically, however, the firmness and clearness of this ground determine what the individual wishes to do, what he can do, and how he will do it. This is equally true of the social ground as of the physical."

"Without a sensed reality of a Jewish people," writes Rabbi Theodore Friedman, "my own being as a Jew dissolves into meaninglessness." The individualistic approach to Judaism has given rise to what Ernst Simon aptly calls the "Protestant" point of view. As a matter of fact, it has gone almost all the way of placing itself within the climate of opinion which recent existentialist, neo-orthodox Christianity is trying to generate, and differs from the latter only by a few *sancta*. That approach looks to personal piety as a solution of the present crisis in Jewish religion. It is not, however, as Simon himself admits "a legitimate construction of Judaism as such." When a forest is on fire, is not the time to prune the trees. When a house is about to collapse, as a result of an earthquake, is not the time to discuss with the decorator what kind of draperies to use for the living room. Now that the House of Israel is in danger of collapse is not the time to concentrate on theological or ritual problems to the exclusion of problems affecting the very survival of world Jewry as an identifiable group, to say nothing of surviving as a creative group in the better world that is struggling to be born.

The new Zionism has to find a new designation, or give a

new meaning to an old designation, by which to identify the Jews throughout the world as a societal unit. That designation should embrace within its scope the majority of Jews who cannot, or will not, migrate to the State of Israel. It will have to acquire a religious significance, even at the cost of redefining the term religion. Perhaps the old term *people* is best suited for that purpose. World Jewry will have to constitute henceforth a permanent international religio-cultural society known as "a people," with the Jewish community in Israel — but not with the State of Israel — as its most creative nucleus.

Recognizing that need, the Zionist World Congress should appoint a commission to make a thorough study of the problem of group status, with the view of issuing a formal declaration concerning the status of world Jewry and the role of Jewish unity.

The Reclamation of Eretz Yisrael

The second objective of the new Zionism should be the reclamation of Eretz Yisrael. The consolidation of the State of Israel should be treated only as a means, though an absolutely indispensable one, to the actual settlement of Jews in Eretz Yisrael and building there a civilization that is animated by the highest prophetic idealism.

The new Zionism will have to interpret this particular objective in a spirit that reckons with the current climate of opinion, with its scientism, nationalism and socialism, by having Eretz Yisrael become the seat of moral and spiritual values which are as superior to these current doctrines as the ethical monotheism of the Prophets was to ancient idolatries.

Judaism, by resuming its career in Eretz Yisrael, the land that embodies its highest aspirations, will demonstrate the validity of a highly important principle that is implicit in its tradition. The principle in question is the following: Religion, or the striving for salvation, should normally consist in utilizing as a means to salvation the day-to-day experiences arising from the entire gamut of interaction which a common land makes necessary for those who live in it. This conception of religion gives the Jewish people a high vocation, something to live for, both in the Diaspora and in Israel.

Given that vocation, Jews who live in the Diaspora are

likely to act as a brake on the chauvinistic tendencies that the Israeli struggle for survival is only too apt to arouse in the Jews of Israel. On the other hand, they are also likely to share the experiences of the Jews in Eretz Yisrael, together with the moral and spiritual values which those experiences would yield. We need only recall how closely the average American Jew still follows the daily events in Israel and how sensitive he is to what goes on there. "The bond with the Jewish people wherever they may live," recently declared Moshe Sharett, "is the solid foundation of our life, just as the spiritual attachment to the State of Israel is the central fact in the life of the Jewish people." Sharett speaks advisedly of our attachment to the State of Israel as "spiritual." That attachment should exercise a vitalizing and spiritualizing influence on American Jewish life.

If Jews will reconstitute themselves as a people functioning through nationhood in Eretz Yisrael and through religion everywhere, they will place themselves in the vanguard of all peoples that will learn to look to their own national civilizations as sources of personal salvation, but they will, at the same time, realize that they must integrate those civilizations within an international framework. Otherwise, mankind will revert to the national idolatry, with all its nationalist excesses, from which the historical religions, if awake to their responsibility, might still save mankind.

Thus, by treating the reclamation of Eretz Yisrael as part of a modern messianic or religious movement, Jews are in a unique position of being able to serve mankind by fostering a method of group-life whereby this-worldly salvation will have to be achieved. That will justify the age-old refusal of the Jewish people to renounce its claim on Eretz Yisrael.

The method of living which is implied in the attachment of the Jewish people to Eretz Yisrael is now in need of being made explicit. That method of living consists of utilizing for self-fulfilment as human beings that wide range of interactivity which is possible only among those who are rooted in a common land. The earthy interests to which this interactivity gives rise should constitute the stuff out of which human beings might mold their destiny. That is the Jewish contribution to the method of salvation of which God is the source and guarantor.

The Replenishment of Torah

The third objective should be the replenishment of Torah.

"Torah" should not be understood merely as a name for a particular text or collection of texts, or for specific precepts and teachings. It should henceforth denote the entire content of the Jewish religious civilization as a living ongoing process.

The needs which are predicated by the ideal of Torah, and which the new Zionism should foster, are the following: to be God-conscious, fellow-man-conscious and world-conscious. These needs have to be experienced and satisfied not disparately but integrally with one another.

It has become evident by this time, that, unless godhood once again become the central object of man's consciousness, man is likely to be destroyed by the achievements of his material progress. But he must learn to see in godhood principally the source of those potentialities in human being which, when actualized, render men fully human. He has to learn to recognize in godhood the Power that impels him to be true to the best that is in himself, and to be free to live up to it, and, at the same time, to interact with his fellow-men in a spirit of mutual responsibility. Religion that is based upon this conception of godhood is not only bound to renew our personal sense of duty to the world; it would also assign a much needed role, or vocation, to the Jewish people.

The only way to become God-conscious is to acquire religious literacy. This is a new human requirement which has arisen as a result of man's recent intellectual progress.

As never before, we have to stress the need for religious literacy, which consists of a general acquaintance with the way religion, in general, and the belief in God, in particular, have functioned in the lives of men and societies. *One of the main sources of religious literacy should be our own religious literature.* To fail to take into account the main established results of the scientific study of the Bible, and to fail to reckon with their implications for Jewish belief and practice, is to remain religiously illiterate. No amount of piety or saintliness can compensate for the lack of that understanding of the place of religion in human life without which it is impossible to cope with the challenge of scientism and positivism, which, in vulgarized forms, nowadays seep through to the highly uninformed man on the street.

A knowledge of the natural history of religion, and of the well established facts and generalizations concerning religion that are to be found in the human sciences, is as indispensable nowadays for a proper orientation to what goes on in man's world, as is a high school knowledge of the physical sciences to an orientation in the physical world, and of the elements of biology and hygiene to the proper care of men's health.

The second need which the new Zionism should foster, as integral to Torah, is that of being fellow-man conscious.

That involves cultivating ethical literacy. The meaning of social responsibility and ethical maturity has to be made concrete in terms of specific duties and rights.

The time is long past, when we can leave the problem of right and wrong to spontaneous intuition and good will. We have come to realize that, if we are not to depend merely upon tradition, or on those in authority, to define for us the meaning of right and wrong, we have to be trained, and to train ourselves to think and act ethically as self-and-inner-directed persons.

An objective study of what is usually deemed ethical points to the following assumptions:

- a) Freedom of will and awareness of responsibility for our conduct are essential prerequisites to being human.
- b) The choice which expresses such freedom is between subhuman resort to violence and coercion and the human resort to principle and persuasion.
- c) Every human being, as an end in himself, is entitled to certain inalienable rights.

The basic idea in the Torah with regard to man, is that he differs from other living beings, in that he was created in the image of God. That amounts to saying that the main purpose of the Torah is to get us to treat our fellow-man as a human person. *A human being is a person, insofar as he is potentially self-conscious, rational and purposive.* He should be treated as a "thou" and not as an "it." He should, accordingly, never be treated only as a means, but mainly as an end in himself.

Personality is an ever-progressive achievement, a growing potentiality made actual through social interaction in family life, education, politics, economics and other human relationships. To attain that result, all these means have to be conducted with a view to rendering human beings sufficiently

mature to be free and self-directing. How that is to be achieved should be spelled out in life-long study, discussion, and guided practice.

A third element of Torah, which has to be singled out for replenishment, is that which has to do with our being world-conscious.

According to Jewish tradition, it is man's prerogative to master the world. This contrasts with the New Testament advice "to keep oneself unspotted from the world," which deprecates material interests as inherently impure. In keeping with that prerogative, the augmentation of man's power over the forces of nature, is not to be viewed as an attempt to dispense with dependence upon God, but rather as bringing to fruition the divine potentialities latent in human nature.

This God-conscious view of man's power should imbue man with a high sense of responsibility for the uses to which he puts it. *Mankind would have been spared its present dread anxieties, had the rapid growth in the ability to manipulate atomic energy been accompanied by a similar growth in the responsibility for the use of that energy.*

A second way of exercising our consciousness of the world, in the spirit of Torah, calls for reckoning with the demand that man's cultural life should reflect the centrality of this-worldliness. For Torah to continue to function vitally in the life of the Jewish people, it has to stimulate Jewish creativity in literature, art and science, and help to render living as Jews tangibly, visibly and audibly significant and fascinating.

In order that Jewish cultural development be an integral part of Torah, it has to be sustained by the Hebrew language as the chief medium of Jewish self-expression. Hebrew is indispensable as a means of giving the Jew, wherever he resides, a feeling of continuity with the Jewish past, and of unity with the entire Jewish people, whose very reality often escapes the Jew of the Diaspora.

Summary

There can be no Judaism without a Jewish people. If the Jewish people is to survive, it has to experience a revival of its will to live. That cannot take place without the establishment of a creative Jewish life in Eretz Yisrael (The Land of Israel), as a nucleus of whatever Jewish life can be fostered among Jews in the rest of the world.

For the achievement of that purpose, Jews need a new and comprehensive Zionism. In that new Zionism, the consolidation of the State of Israel would be an integral part of a larger purpose: to revitalize the Jewish people and to regenerate its spirit.

Pre-State Zionism has been so preoccupied with salvaging the Jews of the old world, who are the victims of the new national and class wars and rivalries, that it has not been able to give thought to the problem of saving the Jewish people as a whole from the accelerating disintegration.

Pre-State Zionism has had to think mainly in political and economic terms and to concentrate on the problem of migration to Israel. It has gone so far as to urge such migration on the ground that there could be no future for Judaism outside Israel.

The new Zionism will have to eliminate that kind of ideology from its program. It will have to create in the State of Israel a Jewish community that might serve as a spiritual nucleus for Jews throughout the world. The new Zionism will have to accept the Diaspora as a permanent condition of the Jewish people henceforth.

To reinvigorate the will to live as Jews, the new Zionism will have to engage in the following threefold task:

1. It will have to reconstitute the spiritual unity of the Jewish people throughout the world. That calls for arousing Jews to an awareness of their present enigmatic status, and for taking the necessary steps toward the issuance of a formal declaration of their new status, as a people united spiritually by a common historic religious civilization.

2. It will have to stress anew the indispensability, to the revival of Judaism throughout the world, of the Land of Israel, where Jews can fully realize the creative potentialities of their historic religious civilization.

3. It will have to encourage the replenishment of the traditional Jewish civilization, so as to render it relevant to, and coextensive with, the manifold human needs which arise as a result of the unprecedented conditions of human life.

Such a Zionism may well bring the answer to our age-old prayer: "Would that salvation came to Israel from Zion! When God restores the captives of His people, Jacob will rejoice, Israel will be glad" (Ps. 14.7).

Discussion

Rabbi Ephraim Prombaum: Our late lamented, revered Louis Ginzberg told me on several occasions that in view of the fact that the Jewish people had always been a minority, there is no law which states that we must be a minority of five million; we could be a minority of 500,000 and still be for all intents and purposes the same minority. In other words, he stressed to me that there is no necessary correlation between quantity and quality in the Jewish people.

Professor Kaplan began his lecture with a quantitative analysis of the Jewish situation, stressing the statistics of the decimation of the quantity of the Jewish people, and proceeded to a qualitative analysis, stressing the various factors that will enliven the spirit and the quality of the Jewish people.

Now, what has dismayed some of us is the fact that in trying to stress the quality in our preaching and our teaching and our trying to absorb from our teachers, we have seen some of the results of the quality, but the quantity has not always correlated with the quality.

In view of the fact that to some of us that correlation which I think was implied in Professor Kaplan's talk is not evident, I wonder if perhaps he could restate whether he would state categorically that quantity and quality must eventuate together.

Rabbi Kaplan: Rabbi Prombaum apparently judges God's plans as to quantity and quality of the Jewish people by what has happened to it in recent years. In the Torah, God promised our ancestors to make their descendants as numerous as the stars and as the sands of the sea. Apparently numbers do count.

The idea that being a minority, no matter how small a minority, does not matter is intended to serve as a consolation but not as a guiding principle to action. When it is used as a guiding principle, the main objective in human life gets to be the saving of one's own soul. אֶת נְפָשִׁי הַצְלִיחֵי. I regard that as dangerous doctrine.

Rabbi Hugo Mantel: Professor Kaplan advocates that we study and teach the conduct and the customs of the Jews in Israel today, pointing out, however, that it could be improved. I would like to know, since Professor Kaplan was in Israel, if

he will tell us of the bright side of Jewish life there, that tendency which leads to the continuity of the Jewish people there.

Another question I would like to ask Professor Kaplan is what role the מצוות מעשיות should play in the reconstituting of the Jewish people today.

Rabbi Kaplan: There is a great deal, undoubtedly, of what is happening in Israel that is likely to revive the Jewish spirit. First and foremost, there is the sense of mutual responsibility of כל יישראל ערבים זה ביה which is translated into acts of heroism and sacrifice. That leads to the building of an environment in which the potentialities of Jews hitherto suppressed will have an opportunity to develop.

That is the bright side to Israel at the present time, and is a source of great encouragement to Jews outside Israel.

The role of מצוות is a twofold one. It is to give the one who observes them an awareness of God. You can't have religious experience, unless you do something or think of something related to God.

The מצוות as the outgrowth of the life of the Jewish people also arouse in the one who practices them an awareness of God's relation to the Jewish people.

Thus the function of the מצוות is a twofold one, that of making a person God-conscious, and that of making him Jew-conscious.

Rabbi Seymour Cohen: There are two questions, Professor, one of interpretation of this problem of world consciousness.

You mention the New Testament text where people were asked to be unspoiled by the world and that worldliness is impurity. How would you correlate that with the classical debate about religion in the rise of capitalism and Protestantism, which would seem to indicate that Protestantism since the sixteenth century placed emphasis on vocation in the Calvinistic Doctrine and world-consciousness in that particular sense.

The second problem is perhaps a little crasser on my part, dealing with establishing reality.

You suggest that our adult courses should deal with what is going on in Israel, both from the point of diagnosis and cure. The only problem that arises in my mind is: What good is a physician's study in the laboratory if the patient refuses to

heed his advice? From the functional point of view, how will our diagnosis and suggestion be translated in terms of reality of religious life?

Rabbi Kaplan: With regard to what happened in Christianity, when the Protestant movement arose, we learn from writers like Tawney and other sociological thinkers what led the Puritans, or, for that matter, the Protestants in general, to adopt the idea of vocation, which amounts to the sanctification of this worldly interests. Protestantism really represents the beginning of a transition from otherworldliness to thisworldliness as a means to salvation. Later that transition found expression in the rise of modern nationalism. The interplay between Protestantism and modern nationalism both economically and politically is generally recognized. Thus Protestantism, in a sense, represents a return to the early Jewish idea that it is man's destiny to master this world.

With regard to the effect which our thinking might have on the Jews in Israel, let me remind you that, just as we are interested in what is happening in Israel, the Jews there are interested in what is happening to us here and in what we think about them. They object to the kind of Zionism which they identify as philanthropy. They resent the idea that Jews in America, who themselves do not go to Israel, regard the State of Israel essentially as a place for Jewish refugees. But they are not insensitive to what American Jews think about them. If they would realize that American Jews rebel against the tendency on their part to break with the past or with world Jewry, I assure you that they would take notice and do something about it.

Rabbi I. Usher Kirshblum: Needless to say, I concur fully with what you have said, as a political Zionist. But when you speak of "new Zionism," am I to presume that you feel we are to scrap it now, that we are to presume that Zionism has realized its full goal, and now we are proceeding to a new Zionism?

As far as I am concerned, I have always been active in Zionism, because to me, I was trying to help fulfill prophetic Zionism of *הַלְכָו נוֹיִם לְאֹרֶךְ*.

Are you presuming that we carry on with our immediate goals leading to the ultimate goal of which you speak, or shall we say we have realized these goals and we, as Americans,

have no longer to worry about the political and economic security of Israel, and now all we have to do is concentrate on this, what you call "new Zionism?" I must refer to it as "new old Zionism."

Rabbi Kaplan: According to Rabbi Kirshblum, Zionism has always stood for what I have been trying to urge as the new Zionism. He then raises the question: Do I imply that present-day Zionism should abandon its political and economic activities and devote itself to what this new Zionism is said to mean? That question contradicts his understanding of the new Zionism.

What I have been trying to say is that the new Zionism should enlarge the scope of the old Zionism. That is why I have suggested that new Zionism does not have to come forth from a new body or a new organization, that the logical organization to deal with this enlargement of the scope of Zionism is the World Zionist Organization. This body, representing world Jewry, should appoint a special commission to make a study of the particular needs that have to be met, if Zionism is to enlarge its scope. The idea of Jewish peoplehood, for example, was certainly implied in the old Zionism; nevertheless the very fact that active political Zionists at the present time, both in Israel and outside Israel, take for granted that all Jews ought to migrate to Israel, shows that they still hold onto a conception of the Jewish people which is bound to jeopardize both Judaism and Zionism. It shows how essential it is to issue a public statement to the effect that the thinking of Ben Gurion, e. g. is not to be accepted as representative.

If American Jews were really to take seriously the view of *שלילת הגללה*, and that the natural and logical place for Jews is only in Israel, they would lose interest in Israel, because they would in time lose the sense of identity with the Jews there. That sense of identity can be maintained only as long as the Jews in Israel and the Jews outside Israel feel as one. That feeling of oneness is being destroyed by present day Zionism. When I stayed in Israel last year, I did not come across a single Jew there who believed in *ח'יבת הגללה*. Under those conditions, it certainly is high time for the Zionist Organization to rethink and restate its position.

Rabbi Rubel: Considering the present political situation and the insecure position that Israel finds itself in at the present

time, don't you think, Professor Kaplan, it might be advisable to wait another few years? After all, in history, a few years — six years — is a very, very short time. Let them find themselves a little more secure. Perhaps the world position will become a little more secure. Then we can attend to the spiritual needs of Israel, and the Jewish State.

Rabbi Kaplan: Rabbi Rubel maintains that in view of the immediate danger in which the State of Israel finds itself, it is advisable to postpone such discussion of Zionism as we are now having.

I maintain to the contrary. The danger is probably greater even than what Rabbi Rubel meant to imply. It is great from the Arab side, from the American side, and from the Russian side. Economically, Israel is unquestionably in danger. It seems to me that the only way in which those dangers might be overcome, is to bring about a great awakening on the part of the Jewish people that would give it the courage to say to the rest of the world that it has a right to live and that the State of Israel is indispensable to its life. Zionism must become a religious Messianic movement. Nothing will have any effect on the Arabs and the Russians. Our hope is with the democratic states and with the United Nations. I do not think that, if world Jewry were to come out with a statement renewing its peoplehood, declaring itself to be a people which is determined to live on, with a religion without which every individual Jew would feel lost in the world, I cannot conceive that the decent elements of mankind would be deaf to such an appeal.

We need a completely new approach to awaken the conscience of mankind to a realization of what Israel means to us. At present, the nations see in Israel nothing but a place of refuge for Jews who are persecuted and driven from other countries. With that notion of the State of Israel, they cannot understand why the Arabs who fled from Israel should not be taken back. "They too are refugees." They should be given to understand that the return of Jews to Israel is for all Jews an emancipation like that of our ancestors from Egypt. The political emancipation from the ghettos has been merely an emancipation to die as a people, not to live. I think if they were made to understand our position in the world, and how just and fair is our demand that Israel be allowed to live, they would listen.

Rabbi Yaakov Rosenberg: Since you have made no specific references, with the exception of the one reference to the Jewish Agency, to a Zionist organization as such, I would like to know why you refer to a concept of new Zionism rather than a concept of renewed emphasis within Judaism. Therefore, my specific question is: Since I know that you want us to translate this to הַלְכָה לִמְעָשָׂה, through what means are we to attempt to convey this message?

Rabbi Kaplan: For the survival of Judaism we need a Jewish people, a Jewish land and a Jewish Torah. We have an organization that has done a great deal for the revival and the recognition of the Jewish people and for the reclamation of the land. But we have no organized body for the purpose of replenishing the Torah, in the particular sense of rendering it commensurate with modern life. We have institutions of learning, but they have no program for the replenishment of Torah. They are merely institutions of learning.

It is much easier to work through existing organizations. That is why it seems to me that the World Zionist Organization is the logical body.

Rabbi Morris A. Gutstein: Except for the specific religious aspect in your thesis, Dr. Kaplan, how does the new Zionism, as conceived in the presentation of your address, differ from the cultural Zionism of Achad Haam? That is the first question.

The second question is: Why do we have to have a new Zionism for the specific objective which you have mentioned, since it seems that these objectives are identical in part or can even be completely part of a platform of Conservative Judaism? In other words, those very objectives are not necessarily purely Zionist objectives. They are objectives of Judaism, and since Conservative Judaism has identified itself from its very conception with Zionism, why can't this be part of the platform of Conservative Judaism?

Rabbi Kaplan: That is exactly what I have been asking. That is what I came here for, to ask you and to plead with you to make that part of Conservative Judaism.

With regard to the first question, you say the only difference between this presentation and that of Achad Haam is that he emphasized Judaism as a culture, whereas I speak of it as a religious culture, and that the only difference is the matter of

religion. To me, religion involves a different approach toward reality from that of secular culture. The new Zionism differs as much from Achad-Haamism as Achad-Haamism differs from Herzl's Zionism. It is a very important difference, because without the religious interpretation of our entire endeavor, we would be in Israel a nation like all other nations, and the Zionist movement would be simply a modern nationalist movement, that attempts to do for Jews what it did for the Greeks when they became a nation in Greece. The outcome would be the rise of a civilization in Israel that would be as little like historic Judaism as Greek civilization now is like ancient Hellenism.

There is no reason in the world why the Conservative movement should not have done at least what the Orthodox movement has done. The Orthodox movement is represented by the Mizrachi organization as a part of the Zionist movement. The logical inference from all I have been saying is that the Conservative movement as a whole, or some Conservative group analogous to the Mizrachi become a part of the Zionist organization.

NEW TRENDS IN ADULT JEWISH EDUCATION

RABBI SIMON NOVECK

One of the most encouraging features of American Jewish life in the past two years has been the increasing attention that is being given to adult Jewish education. New winds are blowing in the American Jewish community, and one of the most refreshing breezes is this new stress upon study for adults.

We can see this new emphasis, first of all, among the national Jewish organizations. The Jewish Education Committee has recently started a Department of Adult Education. B'nai B'rith has set up a full-time department with a full-time director. The American Jewish Congress has at least a part-time director preparing syllabi material. During the past year in New York an Informal Committee of Professionals has been organized which is made up of representatives of some twenty national Jewish organizations, including the National Council of Jewish Women, Hadassah, the American Jewish Committee, the Congress, and our own Academy. Once a month meetings are held to discuss theories and practices in adult Jewish education.

In our own movement, two regional commissions have been set up in recent months. The Philadelphia Region of the United Synagogue has established a Commission on Adult Education, with Rabbi Samuel Penner in charge. Many of you have undoubtedly already received some of its material. The South-eastern Region of the United Synagogue has set up a similar Commission under the direction of Rabbi Kassel Abelson.

The ferment in adult education is not only apparent on top, but it has seeped down to the local level. There is a tremendous growth in Laymen's Institutes in Baltimore, Montreal, Long Island, Utica, Gloversville, Rochester, Portland, Kansas City, St. Louis and a whole series of other cities. Many congregations are experimenting with this new approach and shaping it to their own needs. Units of the United Synagogue are introducing one-day Torah Institutes or even two and three-day Institutes as part of their annual conventions.

The inquiries and the requests which have come to the Academy in the past year have increased sixfold over what they were in the past. There is a groundswell of requests for adult education material, not only from Conservative congregations but from Orthodox groups, from Reform groups, from bureaus of Jewish education, and from communities as far away as Johannesburg, South Africa.

Of course, a few swallows don't make a summer, and it is very easy to exaggerate what is happening. The average congregation still cannot attract the large majority of its membership to adult classes. As a matter of fact, judging from a survey trip I made through the country over a year ago, I can tell you that even the largest and best established Conservative congregations in this country attract less than five per cent of their membership to adult education classes.

Yet despite this fact, there is no doubt that a ferment is going on. Those of us who have been privileged to travel in Europe in recent years know by contrast how vital and alive the American Jewish community is, and how dynamic a congregation is in America in comparison, say, with France, England or Italy. British Jewry may be more observant and maintain a higher standard in *כשרה*, but from my observation it is lifeless in comparison with the controversies and experimentation that are going on in American Jewish life.

The Rothschild Synagogue in Paris is impressive to visit, and the Synagogue in Rome, near the Tiber, is also attractive to see, but in none of these institutions will you see the kind of classes, discussion groups, and institutes that are becoming characteristic of typical Jewish congregations in America.

The causes of this growth in adult education are not hard to find. First of all, study is, in a sense, merely the continuation of an interest which the Jew has always had. In part, it is bound up with the general restlessness of the world in which we live. Our people are looking for something, and knowledge is one of the doors through which they hope to find the answer to their quest. To a great extent, this growth in adult Jewish education is but a phase of the expanding American adult education movement which, during the past twenty-five years, has increased one hundred per cent. Despite depression, global war, postwar inflation, cold war and other crises, adult education in the American community is growing by leaps and bounds. Quantitatively, for example, there is no country in

the world which can compare with America in the number of educational enterprises.

It is estimated that in the public schools of America there are at least three million people who are taking adult education courses in the evening. The libraries of America attract a million and a half people to various discussion groups. University extension courses attract a half million people. In the armed forces of the United States, 250,000 persons are taking what we would call educational classes. Forums, parent education, workers' education and women's clubs attract almost ten million Americans. All told, the estimate is that some thirty million Americans are engaged in some form of adult education activity, studying subjects ranging from Sanskrit to social dancing.

With the formation three years ago of the Adult Education Association of the United States, which coordinates and integrates all the professional activities throughout the country, and backed as it is by the Ford Foundation, there has come into being a tremendous movement. Despite its lack of standards and despite its confusion, it has influenced the Jewish community to become more conscious of potentialities for adult education.

Whatever the causes, whatever the motivation, the fact is that there is a stirring in the community. It is quite clear in Jewish professional circles and it is increasingly evident in the grassroots. Adult education is an idea whose time has come, and if I read the signs right, it will become increasingly one of the goals of organized Jewish life.

Our Chairman, Rabbi Waxman, told me a story several years ago which now seems pertinent. The great philosopher, Santayana, about to retire from his professorship at Harvard to go to Europe to spend the last years of his life, came to his class on a beautiful spring day. The blossoms were coming forth and the birds were singing. Santayana began to lecture, but in the very middle he suddenly stopped, closed his lecture notes, took his gloves and his coat in his hands and said, "Gentlemen, I can't go on. I have to leave. I have an appointment with April." And he walked out.

May I suggest that all of us have an appointment with April, with the bursting possibilities which are apparent in adult Jewish education.

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These opportunities and this growth inevitably bring new challenges and new problems. What are the purposes and goals of all our adult study activities? What are we aiming at? Which techniques are best suited for our congregations to do an effective job? What resources are available? How do we develop adult education leaders and teachers?

I should like to stress three major questions for our discussion today: that of curriculum, which involves the question of philosophy and goals, the question of techniques, and the role that the teacher is to play in effective Jewish education.

First, what is the goal of adult Jewish education? What direction should our teaching take? Of course, all Jewish knowledge is worthwhile. The educated Jew should know Bible, Hebrew, Jewish history and Hebrew literature if possible. But, given the intellectual climate in which we live, where do the priorities lie?

The Chairman of the Committee on Adult Education at the Jamaica Jewish Center wrote the Academy a very thoughtful letter recently in which he said: "The most important thing, to my way of thinking, to be accomplished in adult Jewish education, is to set up a curriculum to establish a yearly calendar of what should be taught and to clear the air of irrelevancies."

Are we ready for this? Are we prepared at this Convention to begin to work out a long-term philosophy that will make possible overall curricula planning? I would really like to hear comments on this fundamental question of whether it is now possible for the Conservative movement to formulate an overall curriculum that will guide the efforts of the several hundred Conservative congregations involved in this effort.

This problem agitates the general adult education movement. The whole question of priorities and directions is of great concern within the Adult Education Association. As a matter of fact, it has a standing Committee on Philosophy and Goals and, as you can guess, there are almost as many theories as there are educators.

Throughout the decade of the forties, when Dr. Israel Goldman was head of the Academy, he constantly emphasized one particular point — that adult Jewish education should be functional, that it should be life-centered and not academic or abstract. With this in mind, I should like to throw out for discussion what to my way of thinking are the primary needs

of American Jews today, and the direction that our adult programs ought to take in meeting those needs.

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First of all, in my opinion, people today are searching for a framework of meaning for their Judaism. What is actually happening in the American Jewish community is not a return to Jewish life, as we often hear. A generation in search, our people are motivated by terrific anxiety, and we have to meet their anxieties if we really want to teach effectively.

Professor Paul Tillich, speaking at the conference of the Child Welfare Association recently on the theme of "Courage in Modern Living," suggested that in the course of human history men have been motivated by three types of anxiety. There was anxiety over fate and death in the ancient world, anxiety over guilt and condemnation in the Middle Ages, and, according to Tillich, based upon his visits to various colleges throughout the country and discussions with professors and students, the anxiety of doubt and meaninglessness today plagues modern man.

Rollo May says the same thing in different words. He talks about the hollowness of people and their emptiness. May follows the now famous concept that most of us are outer-directed, pushed by environment and by outer pressures, rather than being inner-directed by an individual philosophy of life.

People are looking for something. As a matter of fact, last week, at the convention of the American Psychiatric Association in St. Louis, for the first time there was a panel discussion on "Faith and Its Therapeutic Implication." Now that the Freudian psychiatrists are beginning to discuss religion, which they have resisted for many years, I think we can see what the state of mind of America is today.

In the light of this, I should like to suggest that the highest priority in the adult education programs of our congregations should be given to courses on religion. We ought to begin to teach theology, and the principles and practices of Judaism. We ought to develop courses on religious philosophy in the hope that somehow we might be able to furnish our people with a philosophy of life.

One of the greatest tributes to a teacher from a student was paid to Thomas Davidson, a teacher on the East Side, a number

of years ago. A pupil told him: "Out of the scattered knowledge within me, you have created a cosmos." The first focus of our efforts should be to create a spiritual cosmos and to make our teachings effective.

Now that the Tercentenary is here, instead of teaching American Jewish history as it has been and is being taught, we might well work out the religious aspects of the American Jewish experience and develop some courses that will take advantage of this special interest during the coming year.

So far, unfortunately, we do not have adequate course outlines and syllabi on the teaching of Jewish religion in America. We need a course on contemporary religious philosophies. We need ■ course on comparative religion. There is no book anywhere on comparative religion with Judaism as the focus and the point of comparison. We need a course on basic issues in Jewish philosophy. We need a good course on the life cycle of the Jew.

Secondly, what our people need today, next to a philosophy of life, is some ethical guidance. The general adult educators today are complaining about the withdrawal of people from community life, the lack of interest in international affairs, the passivity, the low moral tone of the world in which we live.

If ever there was a time when we could effectively teach Jewish ethics, it is now. We need a really good course on the Prophets, adapted on a popular level for our adults.

There is wonderful dramatic material in the story of Amos — שם חנבא ושם האכל לחם הרצחה; or the story of Elijah and Ahab — ונם ירשת; or Nathan's coming to David — אחה דניאל. We need a course on the social philosophy of the Talmud, presenting the social ethics of the Rabbinic Age so that it will be meaningful to our people.

The ethical problem today is not simply a question of right and wrong. It is not so clear-cut. It is a question of ethical dilemmas, of conflicts of loyalty which confront the average man in business or professional life. A fascinating course could be given on the subject of "Judaism and Business," which might really attract the members of the congregation to teach the concept of אונאה, the laws' about unfair business practices, monopolies, corporations, interest, the usurer, the Jewish attitude toward the laborer.

There is also tremendous material in the פракти אבות, of which the Reform people have been making a good deal. There is

fine material in the Ethical Wills, particularly if you use Peretz' story of four generations and four wills.

Then, too, as part of an ethics course, the subject of Judaism in medicine can be very fascinating. In my own synagogue this past year, I invited a congregant to do research on the Jewish point of view on medicine, and then I asked three doctors to discuss modern medical ethics and its compatibility with the Jewish point of view. They explored such questions as euthanasia, abortion, and birth control. In the last issue of the *C.C.A.R. Journal*, you may have noticed that a Jewish doctor wrote in asking whether a doctor has, according to Judaism, the right to withhold the truth from a patient. In line with this, Robert McIver, speaking at the Seminary a couple of years ago, told the story of a man whose father was lying critically ill and whose mother had a very weak heart. The doctor coming to the conclusion that the father had only two days to live, told the news to the wife. The next day the wife died, but the husband lived for seventeen years thereafter. The son has been haunted all these years by the question of whether the doctor had been right ethically or whether he should have withheld the truth from his mother.

Finally, along with a framework of meaning and ethical guidance, people are also interested today in the art of living. They want psychological guidance. They are interested in themselves. We rabbis all have people coming to us full of anxiety, not merely in the metaphysical sense but in the psychological sense, with questions about loneliness and depression. So many people today are unable to accept themselves; they are afflicted with feelings of inadequacy and guilt. Thoreau's old quip is truer than ever that "most people live quiet lives of desperation."

Perhaps you have followed the debate that has gone on in New York State about the Greenberg Bill, which wanted to restrict to medicine all dealings with mental health and mental difficulty. As you probably know, the opposition was so furious from clergymen as well as psychologists and social workers that the bill never emerged from committee. Many spoke up about the role of religion in dealing with mental health.

It becomes essential, therefore, it seems to me, that we examine our tradition from this point of view to discover if there are any insights that can help us cope with these problems which our people face.

In my own synagogue we tried an experiment last year in a series of seven meetings. At each, a rabbi and a psychiatrist dealt with a basic human emotion.

Rabbi Edward Sandrow, for example, spoke on the Jewish point of view on guilt, quoting from the Bible and other Jewish sources, and people listened with tremendous interest. Rabbi Kagan of Mount Vernon spoke on anxiety, drawing material from the Book of Proverbs and other sources. Rabbi Alan Steinbach, from Brooklyn, spoke on Psalm 73 as an example of a man suffering from depression. He thinks that the symptoms described in this Psalm are of a man in depression: "For all the day have I been plagued, and my chastisements came even in the morning."

Dr. Mortimer Ostow, who is a graduate of the Teachers' Institute of the Seminary and a practicing analyst, gave a complete medical description of depression, and then he read from Psalm 137, which he considers a description of the depression of a nation: "By the rivers of Babylon, there we sat down, yea, we wept."

He pointed out that people who are depressed cannot sing or speak. Their mouths are dry. Their tongues cling to the roofs of their mouth. They lose their skill and dexterity. The right hand forgets its cunning. All of these, he stated, are manifestations of depression. In the last part of the Psalm, which is usually overlooked, Doctor Ostow pointed out an important manifestation of depression — namely, aggression: "Happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the rocks."

While it is hard to say how authoritative such material is, it does suggest that we can study and teach the tradition, not only from the ethical and philosophical points of view, but also from a psychological standpoint.

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Our second great problem revolves around the question of techniques, how we are to present the material and pursue our goals.

May I take this opportunity to pay tribute to the many among you who are really going at this job of adult education in a very imaginative way. One of the rewards of working in the National Academy is to see how so many of our colleagues,

particularly in the smaller communities, are working out courses in new and dramatic ways, and exploring new techniques.

This is probably more important than we suspect. The general adult education movement, coming on the scene relatively recently, simply borrowed its techniques from childhood education. What we need now, however, is to understand a little more about the psychology of adults, and recognize that grownups require different approaches from those used on the university or secondary school levels.

Some of the new techniques are intriguing. You have heard, of course, about the growth of Laymen's Institutes and about Rabbi Samuel Penner's Friday night plan, which is spreading in Philadelphia and beyond. You are undoubtedly familiar with the techniques of Rabbi Louis Levitsky, who utilizes Sunday mornings so dramatically and effectively.

There are many other techniques now in use. For example, Rabbi Bernard Mandelbaum has gathered a group of prominent business men, who meet regularly in the Empire State Building for lunch and study *פרק אבות*. Also, there has been some wonderful experimentation with what is called natural groups. Some rabbis teach their Board of Trustees, giving them the background they need for synagogue leadership. The same can be done with ritual committees and library committees. Out of the process of building a library, the latter can study, read and accumulate knowledge that will aid them in their functional task.

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One of the most important problems in adult education is that of finding inspired and dedicated teachers, for whom there is no substitute. Since the problem is particularly acute in the smaller communities, the National Academy this year sent a team of four lecturers — Rabbis Israel Goldman, Jacob Agus, Gershon Chertoff and Mordecai Waxman to Jacksonville, Atlanta, Charleston and Richmond. Each man took five or six days off from his community and went out on the tour to give an integrated course on Conservative Judaism. The reports that have come back have been very optimistic.

Of course, the problem of teachers cannot be solved even with ten lecture teams. I think essentially the problem devolves upon us as rabbis.

During the past year I have had the privilege of going through the lifetime correspondence of Milton Steinberg — thousands and thousands of letters in which he poured out his heart and soul to people all over the country. As one goes through these imimitably beautiful letters what emerges with stark clarity is that to Milton Steinberg the rabbi's first and primary function was to be a teacher of Judaism. As he puts it in *Basic Judaism*: "Rabbis are called on to discharge many functions — as pastors, as preachers, as administrators, as communal leaders, but first and foremost they are teachers. This is the essence of their being."

When he came to the Park Avenue Synagogue in 1933, his first task was to build up the membership, which was then about one hundred families. It was run down, virtually a Reform congregation, with no standards. His first act was to start three or four home study classes; the Park Avenue Synagogue was literally built up out of these intimate adult education study groups.

Since adult education was his primary task, he sought every opportunity to teach. He taught on Monday night at the Adult Institute, into which all the home study groups were organized when they became too numerous. He taught on Friday nights from his pulpit, lecturing on the intellectual and philosophical aspects of Judaism. He also tried to convince the affiliated groups in his congregation to inject Jewish content and program material into their regular meetings.

For example, he wrote to one of the leaders of the Sisterhood about a program which was to include Jinx Falkenberg and Franklin D. Roosevelt, Jr.: "This is an attractive lineup, I must admit, but I am concerned that the program contain something to indicate our special interests as a synagogue, some of the Jewish or special interest. Could not the program be rounded out by getting another number of a distinctive Jewish character?"

In addition, Milton Steinberg taught individuals through letters and through conversations, urging them to study, suggesting books to read.

Even in the last seven years of his life, when his energies were rationed and he was not allowed to see many people, when he had to refuse to lecture at the Seminary, to deliver his own paper before this convention on theological problems of

the hour, this same man would hold conferences with individuals in order to teach them some aspect of Judaism.

Here is a letter he wrote to a young man whose Jewish studies he was guiding: "Don't think for a moment I haven't observed your silence about the Bible and Jewish history. What's up? Are you going to let college interfere with your education? I am champing at the bit to get you going on post-Biblical Judaism, but, as Danny Kaye put it so aptly, 'How can you do with what when you ain't got with who?' Come on, boy. Get going on the Bible, so we can go to other, if not better, things."

Milton Steinberg, of course, as those of you who knew him realize, was a teacher of very special gifts. He had what is needed to be an adult teacher — depth of knowledge, range of background, enthusiasm and verve. He felt that equally important with teaching the subject matter was to awaken the listener to study on his own.

James Russell Lowell once wrote about Emerson, whom he esteemed as a great teacher: "Behind each word, when we listen to him, we divine the force of a noble character, the weight of a large capital of thinking and being. We do not go to hear what Emerson has to say, so much as to hear Emerson."

This, I think, is the essence of the adult educator. It doesn't matter if people do not understand everything that is said, or whether they carry away all the content. What is important is that they have the feeling that something beautiful and thoughtful has passed their way.

The adult educator must love to teach. In the case of Milton Steinberg, unfortunately, this love of teaching was a great strain. Replying to Jacob Kohn, who had invited him to come to California to lecture at the University of Judaism, he wrote: "I know myself pretty well. If I get in with a group of interested students, I shall in any instance talk with fervor, get myself keyed up with enthusiasm, and especially if there is a give and take, questions and answers, burn in a white heat."

For Steinberg this was dangerous, but one cannot really teach unless one burns at a white heat. If one does love to teach and if one burns in a white heat, with the techniques we now have available in the Conservative movement, and with a sense of priority in this direction, we can succeed in making faithful students out of our congregants.

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In summing up, here are the three major areas that should concern us in the present juncture of the development of adult Jewish education:

Firstly, to find the right focus and point of interest;

Secondly, to develop the most effective techniques we can; and

Thirdly, to become the best possible teachers.

If we can achieve these things and if we can somehow develop some kind of unity in our efforts, if we can learn to share our resources and our experiences, then I think we shall succeed.

May I end with somewhat of a plea? The Academy needs your help and the benefit of your creativity. There are tracts that have to be written. There are pamphlets that have to be done. There are manuscripts that have to be read.

If each one of you would choose one little project — to do a tract of 500 words, a pamphlet, or agree to be a reader for one of the manuscripts that we have, then next year we can have the most creative year in adult education in the history of Judaism on this continent. The Tercentenary will then take on new meaning, becoming more than a spiritual birthday party but a real contribution to American Jewry.

As I indicated at the outset, there is a tremendous growth and stirring, a ferment in the Jewish community. We shall have to do a lot of work to reach the high noon of adult Jewish education, but we have made a beginning.

The first streaks of the dawn are already apparent on the horizon.

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Discussion

Rabbi Gershon Winer: Do the members of the panel agree with the statement made by Rabbi Noveck or with the impression that he tried to convey, that there was a growing interest on the part of our people in adult education or, let us say, at least Judaism?

May I also ask, in connection with this question, every member of the panel to report whether in the last, let us say,

five or six years there has been an actual increase in attendance at adult institute classes within their own congregations?

Rabbi Levitsky: The first question: Is there a growing interest on the part of our people in adult education? The answer is, no, definitely.

Secondly, do I know of instances where adult groups have grown in number? The answer is, yes.

I think that that is determined not by the growing interest in adult education on the part of our people. I think they have grown only in those places where there have been teachers who adequately understood how to teach. I don't think our people are disinterested or uninterested or more interested. I think a good teacher can make a person interested in almost anything. And therefore I would say that to say that this community is a community where you can conduct classes or where you can't conduct is really not describing the community properly at all. I think any teacher can make any adult be interested in almost any subject.

Rabbi Samuel Penner: I believe that both Rabbi Noveck and Rabbi Levitsky have stated important truths. The growing interest in adult Jewish education is everywhere apparent and is not unrelated to the general growth of American adult education in recent years. It is also true that the search for meaning and value in our generation has found expression in adult education. Rabbi Levitsky stresses the indispensability of the effective teacher and his point is well taken. No technique can overcome the handicap of uninspired pedagogy.

In the matter of statistics in synagogue adult education, I have some interesting figures for Philadelphia. They are the result of a survey just completed last week by the recently organized Commission on Adult Jewish Education of the Philadelphia Branch, United Synagogue of America. Parenthetically, this survey was prepared with the advice of Dr. Leo L. Honor, Professor of Education at Dropsie College. These statistics, it must be cautioned, are estimates, as careful as can be achieved under the circumstances of a volunteer, non-professional survey team.

The survey shows that out of a total of 20 Conservative congregations in the Philadelphia Branch, United Synagogue of America, reporting, with a total membership of 10,930 families, a total of 1,846 students were enrolled in adult classes.

By the way, these same 20 synagogues reported a total enrollment of 6,298 students in their Religious Schools. There is much more information in these survey charts concerning the nature of courses offered, time spent in study and other useful adult education information, which may be consulted at the conclusion of this discussion. I believe it is fair to infer from this survey that adult Jewish education is on the increase in Philadelphia.

Rabbi Yaakov Rosenberg: I would like to direct a question to Rabbi Levitsky — if he would briefly indicate to us essentially the basic difference between his Sunday morning institutes and the otherwise normal weekday evening institutes.

Rabbi Louis M. Levitsky: In our particular case, we don't give any titles or technical terms. All of them are simply study groups. When I saw this program, our "Sunday Morning Institutes" looked very strange to me. It is just a study group. That is all we call it. There is a Sunday morning study group.

There are three Sunday morning study groups. There are two Tuesday morning study groups. There is one Tuesday night study group. There are two Wednesday morning study groups. There is one Thursday morning study group. There are two Thursday afternoon study groups. They are all study groups. There is no essential difference between them. In every one of them people just come to study, and they are given very, very little opportunity to express their own views or opinions or prejudices. They all come to listen to instruction, and in none of these groups is there an opportunity for anybody to air his views on anything.

Rabbi Josiah Derby: I am not very successful in my own community in the field of adult Jewish education, if you mean by success something else than what Professor Kaplan once said to us, I remember, some years ago, when I was still a student of his. Someone asked him what effect preaching had upon the congregation. He said, "We preach and we preach and we preach, and what do we accomplish with our preaching?"

Dr. Kaplan, I see, is sitting in the back. I didn't know he was there; otherwise, I wouldn't perhaps have dared to mention this. But he did say, if I recall correctly: "If in the course of a lifetime of preaching" — and by that I assume he meant teaching, too — "you can alter or affect or influence the lives of one

or two people in the congregation, then you have been successful in your preaching."

It is from that point of view that we engage in adult education in our congregation. It is true that our board of trustees, like all your trustees, would like to see large numbers of people, as they come by the hundreds to hear Eleanor Roosevelt and to hear Rabbi Max Arzt — and incidentally, they did when Rabbi Arzt came.

But we believe in the principle of quality as against quantity, and that is what we found in this particular experiment that you read about in relation to the Sunday morning breakfast.

Briefly, it is simple. We have a *minyan* that meets every Sunday morning, and is comprised of people who come to *shul* Sunday morning as well as the mourners who come. At the conclusion of the service they adjourn for breakfast. The breakfast is prepared by the members of the group themselves. They pay for it. There is a minimal charge of \$2 a month for the breakfast, and after the breakfast has been consumed the rabbi rises to deliver a talk or a lecture, rather, on a general subject, a theme which has been selected and designated at the beginning of the term. The lecture lasts approximately twenty minutes. We don't assign the members, and we give them ample opportunity to express their views, to ask questions, some of which may not be directly related to the theme at hand or to the series that we are discussing.

We studied the prayer book last year, and in view of the fact that so many of the people there were mourners we went through the whole business of *הלוות אבלות*. At the present time we have just concluded a series on the Jewish holidays.

I find that these people go away, having learned something very definite about Judaism, about Jewish life. We find, too, that many of the people, after concluding the period of *קידוש* continue to come to the meeting on Sunday morning, if only to have the breakfast and, inasmuch as they have to stay for at least twenty minutes afterwards, they listen to the lecture as well.

We have not been able to attract great numbers to this group. We have on an average 40 men at a morning breakfast. On a special occasion we might have 50 or 60. But from my point of view we have been eminently successful, and it is one of the things I enjoy most doing in my congregational work, to teach this particular group.

Rabbi Aaron Blumenthal: I like Rabbi Penner's program of Friday evenings, not only because he himself experimented with it in two communities as far apart as Seattle, Washington and Philadelphia, but also because it has received wider experimentation among our colleagues in Philadelphia. We have, I think for the first time, a wide experimentation among a number of our congregations on one particular program for adult studies, which is the Friday night program.

I wonder whether Rabbi Penner can tell us something of the results of the overall program in our congregations in Philadelphia.

Rabbi Samuel Penner: May I state at the outset that the Friday night study program is not offered as the final solution to our synagogue adult education problem. In fact, the very search for "the overall technique" is a mistake. There are many useful techniques and each of them seems to serve a delimited area of adult educational need in our synagogues.

The development of the Jewish Culture Foundation, as a technique for Sabbath eve Torah study, was geared to meet the following needs:

- (a) The need for status. In most of our congregations the enterprise of adult education lacks primary status. It is generally referred to a small committee, woefully under-budgeted and lost in a maze of other synagogue projects. As one leading layman in Philadelphia expressed it, he hoped our congregations would accord at least as much attention and budget to adult education, as they now do for building maintenance. That this much status remains "a consummation devoutly to be wished" in many synagogues, is the essence of the problem.
- (b) The need for stability. This need is operative on two planes: that of maintaining a consistently high level of student interest and participation throughout the year and that of establishing a solid organizational structure to carry the program forward over a period of many years. The problem here is to develop a program encouraging a life-long enterprise of Torah study.
- (c) The need for exploiting the Sabbath milieu for Torah study. That Torah study is most effective in the living atmosphere of the Sabbath is the overwhelming testa-

ment of Jewish history. How can the modern synagogue use the dynamic power of the Sabbath for its Beth Ha-midrash?

The Jewish Culture Foundation is an experimental response to those needs. It seeks to achieve primary status organizationally by becoming a kind of cultural superstructure of the synagogue and all its auxiliary groups, with a very respectable, annual budget. Its contribution to the problem of stability is the high proportion of involvement of congregational, sisterhood, men's club and young adult members, not only as students, but as planners and administrators in the work. As for the Sabbath potential, the program is found to operate most successfully on Friday night for the largest number of our people.

These few words constitute the barest skeleton of an outline of the Jewish Culture Foundation. The details of its organizational structure and the extent of its growth in the Philadelphia area are presented in the brochures issued by the Rabbinical Assembly.

Rabbi Salomon Faber: I should like to ask of the panel whether they could recommend any techniques which may be helpful in the stimulation of interest in the Torah, in adult education work. I am fully aware of the fact that a great deal depends upon the teacher and upon his imagination and his continuity. We are constantly in search of students, people who would receive, who would be willing to open their minds and hearts, and I am wondering whether any definite or concrete suggestions can be offered at this time by the members of the panel.

Rabbi Jerome Lipnick: Naturally, everyone tends to see that which is closest to him as one of the big solutions to the problem of adult Jewish education, and so I have come to view a great deal of whatever has been accomplished in my own community, in the area of getting people to become increasingly interested in Torah. I relate all of that development, whatever it may be, to our Laymen's Institute, or, to use a better term, *כָּלְבָנִים*.

The question of what you need, Rabbi Faber, is a campsite, several miles from whatever community you happen to be in. Make sure that for several days your men are entirely divorced from the ordinary routines of life. In such an atmosphere, the

problem of what to do will naturally come up, and I might say that the first thoughts of the male members of the congregation will not be to any other pursuits than to Torah. It is very easy to get men to think in terms of Jewish study in these circumstances.

Also, under these circumstances, it is possible to implement the cry of Simon Noveck, to get people acquainted with some of the illustrious teachers of Judaism.

I think I might say that is one of the most important effects that our **כָּלָה** has developed, that is, that the rabbi, who is often not even a **ר' יְהוֹשֻׁעַ**, who is not able to give off any light of the moon, is able to serve as an intermediary in inviting to this congregation some of the luminaries of the Seminary faculty and of the Conservative movement, and to have the men of the congregation live for at least forty-eight hours or more with these tremendously important and religious personalities. That is one of the aspects that will enable people, I think, easily to become identified with the cause of Torah.

Having met Rabbi Arzt and having met Prof. Heschel or some of the other people, and seeing what Torah has done for their lives, I think it is comparatively easy to get people to experiment with what Torah can mean for them.

I might say, too, that there is another important area of getting people interested in Torah, which can be derived from these **כָּלֹות**. I am thrilled beyond all measure to hear Dr. Finkelstein talk about Jewish life two thousand years ago, and I am very happy to be identified even by association with Akiba and all the other greats of our tradition, but I do think that it is equally important for us to think about two thousand years hence, about the future of the American Jew. I should say that many people can be brought back to the cause of Jewish education if you give them an opportunity to experiment with Jewish life of tomorrow. And I think that one of the other important functions that such an institute can serve is to be as an experimental station for trying out many innovations in the entire realm of worship. We attempt at each one of our **כָּלֹות** to do something new for which we would require certain knowledge of the Jewish past in order to embark upon the kind of experiments that are important for our future.

Many of the experiments which I think can insure the future of the American Jew are not experiments that can be launched

at such a convention as the convention of the Rabbinical Assembly, and I think they have to be launched somewhere. If they cannot be launched here, the best place and the only place they can be launched is at a laymen's institute.

Rabbi Lewis Weintraub: I don't know just what contribution I can make to the discussion of techniques. I do not consider the particular study group which I was asked to describe and which many of you I am sure conduct in your congregations, the Home Study Group, as by any means the only one or the most effective type of educational medium. But nevertheless, from the standpoint of intensity of education — that is, from a qualitative standpoint — I believe that it does represent one of the most effective techniques.

In the first place, in the Home Study Group you are dealing with few people. The ideal study group should consist of no more than seven to ten members. The session should be held in a home and should be of an entire evening's duration — that is to say, from about eight or eight-thirty to eleven o'clock — two hours of which should be dedicated to actual study and discussion, and the rest of the evening to sociability.

My experiences with this technique during the past five years have fully justified the hopes and the efforts I have placed upon it. The success of the Home Study Group is probably due to the fact that it affords the required time, the necessary atmosphere (the warmth of a home) and also a cordial and homogeneous group of people. This last point of homogeneity is especially important for it constitutes the basic consideration in the selection of the members of the Study Group.

During the five years we have organized four such Study Groups in our congregation. As proof of the effectiveness and stability of this technique, I might point out that all four are still in existence — the same people, with the exception of one member of one particular group. They are meeting regularly, week in and week out, throughout the summer and the winter. The one organized 5 years ago has made remarkable progress. They have covered a number of texts: Dr. Hertz's Pentateuch, a substantial part of Dr. Kaplan's latest book, "The Future of the American Jew" and one history book, I believe it was Grayzel's "A History of the Jews." The remarkable thing is that it is the same number of people who have been meeting

for study for a period of 5 years. This they have been able to do because they have become a social unit.

The second group was organized four years ago, and they too are still meeting. The third group was originated three years ago, and only a few weeks ago we added another group. How successful that one will be remains to be seen.

Since these Study Groups meet for an entire evening, it is evident that the rabbi cannot meet with them as regularly as he would like to if he has more than one such Study Group. Therefore, for such a group it is important to find one individual dedicated to the ideal of Adult Education who is ready to take leadership and willing to commit himself to this project to such an extent that he will give it primary consideration above other extra-curricular interests. Such a leader will see to it that the group's continuity and regularity is not interrupted by conflicting meetings, etc.

Rabbi Jacob Radin: I have tried to conduct several courses in adult education, and I find some people say that the percentage of women coming to these classes is greater than the percentage of men, and therefore they begin to deprecate the whole idea. They say that is for the *תַּלְמִידִים*. Is it generally true that the general percentage of women is higher or greater than the percentage of men attending the evening adult education classes? In the morning it is possible that it is in the main for the ladies of the congregation, but in the evening classes, is the percentage of men less than the percentage of women?

Rabbi Yaakov Rosenberg: My own particular congregation hesitated, from the beginning of the year, to engage in a specific Friday night plan that Rabbi Penner indicated, for several reasons. We were concerned with its either conscious or unconscious de-emphasis of the service. We had the feeling that it might indicate that the service part of the Friday night was not as important, because obviously this has to be done with a degree of timing. A service must end at a certain time, so that your class can begin, and if I am not mistaken the classes in the other congregations end no later than eleven o'clock, and all the classes are of a minimum and maximum duration of one hour, with a 15 or 20 minute *שָׁבֵת* only between the end of the service and the beginning of the class.

Then there was also the hesitation about the formality, even though it was going to be a study of a formal text or formal

study, of going from a service and then from the **עַתָּה שְׁבָת** into a classroom situation.

We, therefore, decided to experiment on a slight variation of that, just starting with the first **שְׁבָת** after **פֶּסֶח**. Namely, we wanted to get the reaction of the group to the concept of study on Friday night following the service, but instead of dividing it up into several classes, have only one group and have that group remain within the **שְׁבָת** atmosphere which in our congregation is conducted at round tables and on a very informal basis, with **וְאַרְתִּמָּס נְלֵזָעַלְעַן** on the table and with them still sipping while we study.

So we have worked out our service now which begins at 8:15, and we end no later than 9:30, with a 15-minute period for the tea and the socialization and the **שְׁלֹום עֲלֵיכֶם סָבָט** and from 9:45 to 10:45 we have a class in **פָּרָק אַבּוֹת** which we started the first **שְׁבָת** after **פֶּסֶח**. I take selections from each chapter, and we have found that it has met with a great deal of enthusiasm.

I can tell you that from our point of view — I don't know whether it is a valid conclusion because we have just tried it now and the coming Friday will be the fourth Friday night — as I compare the attendance to the service with last year's attendance following **פֶּסֶח** (and in my congregation we continue our late service through **שְׁבָות** on Friday nights) there is a marked increase and I, together with the lay members of the congregation, am prone to attribute the increase in attendance to the service to the fact that following the service we have started this class in **פָּרָק**. So that is a slight variation which we have introduced, the one class around the table on **פָּרָק**.

Chairman Waxman: Do you have a relatively equal number of men and women at these classes?

Rabbi Rosenberg: Yes. I just want to indicate that I understand some of the men seem to have an idea that this eliminates the sermon during the service. It does not. The sermon is still given. In some instances it is very directly related to one of the courses or the specific course that the rabbi himself is giving, but the sermon, or by whatever other term you choose to call it, is still included within the setup of the service.

Rabbi Arnold Lasker: There is an experiment that we have conducted, that I don't think has been mentioned elsewhere. We have our Sunday morning Bible class, where we have a

regular continuity in the Bible interspersed with a number of special events, guest speakers, joint meetings, and so on.

One particular event that we have carried on for three years is, I feel, of special interest. That is, a joint class which we have held with the Bible Class of a nearby Baptist Church. We invited them the first year to our breakfast, and their instructor and I together taught the Book of Amos. Then, the next year, they invited us back and they also had סָכָל and בִּיאַל. (I believe that they went us one better and even had herring.) At that time, their instructor and I together taught the 119th Psalm. We invited them back again this year. We also served סָכָל and בִּיאַל and this time we carried on what one of our men called a "Dialogue on the Decalogue." Their minister and I discussed in dialogue form the significance of the Ten Commandments, getting, incidentally, into the differences between our separate versions of the Ten Commandments, and our varying interpretations. Thus, for example, the question of our differing interpretations of monotheism came up. (Since it was the same group that had met together three times, we agreed beforehand that we could feel perfectly free to discuss some of these particular questions.)

I would like to disagree with one of the speakers in regard to the value of what might be regarded deprecatingly as סְמוֹשׁ. In our educational activity, I agree that the presentation of text is very important — and we have done that — but I feel also that the expression of opinion, the expression of feeling, the attempt to struggle through certain problems, is also exceedingly important. We have had in our adult classes many exciting discussions based upon our attempt to achieve a philosophy of ethics. It is in this connection that I want to point out that at our annual laymen's institute — this year we didn't want to call it a "retreat," so we called it an "advance" — the best sessions have been at meal time, when we didn't have formal instruction. Around the table we had very informal discussion, a very free opening of the hearts one to the other, in an attempt to achieve Jewish and human values.

Rabbi Geffen: This will delight you. I would like to bring to the attention of the men a project that was conducted in the Seminary and was an adaptation of an activity originally conducted by Rabbi Levitsky in Newark, about three years ago, after the publication of "The Jews: Their History, Culture, and Religion" by Dr. Finkelstein. He invited ten of the authors or

contributors to that volume to give one in a series of ten lectures on their specific contribution to that volume. Two years ago, Cleveland, Pittsburgh and Cincinnati, together with the Seminary, had four of the contributors lecture on what was called "The Living Book Series." That series has continued, this year, with three of the lecturers from the Seminary. We have had Dr. Halpern, Judah Goldin, Dr. Davis, we had the Curator of the Museum, Dr. Kaiser, Professor Heschel and Dr. Arzt. I believe, in addition to having very talented tutors, we have also had the proper technique of bringing some of the most outstanding men in the field, and it has helped to merge the adult education concept of adult education, as well as bringing the Seminary to the fore in our own community and bringing authoritative interpreters of Jewish tradition.

I just want to emphasize once again the general project which Rabbi Lipnick spoke of. You know that I have been in very close contact for a number of years with the members of the Men's Club and the National Federation. The groups dedicated as one of their major projects, as one of their main projects, the whole program of adult education. I think we are underestimating the potential within our congregation in terms of the male members, the lack of participation which was just touched upon, and I think there is a challenge which really hangs before every single one of our colleagues, and that is to try an experiment of carrying out in his congregation a meeting of a group of his men, whether it be for two days or three days or a weekend, by whatever name you wish to call it. I think we are missing one of the greatest opportunities. I can tell you the men are waiting for your leadership.

Someone asked me the other day, "Why do we have to have other national bodies of a secular nature undertaking the job of adult Jewish education? Why is it that in only 15 or 20 of our congregations or communities do we have this type of study work?"

I say that the potential is within each one of our congregations, and I do hope that as the years go by we will have an increasing number of these institutes, lasting two or three or four days, and sometimes several a year, with our own laymen. You will be amply rewarded and we will be building our בעלים בחים.

Rabbi Israel Goldman: First of all, I should like to express my thanks to Rabbi Waxman for his kindness in calling on

me to make some comments on the interesting themes discussed this afternoon. But before I do so, I hope you will allow me a moment of reminiscence, and I do so in part in response to a question asked by a younger colleague at the back of the room earlier this afternoon. The question put to the panelist was: Is it their opinion that there is an increase in interest in adult Jewish education? This moment of reminiscence will in part help to answer that question.

My answer is definitely — yes, there is a vast increase of interest in adult Jewish education. I can well recall the convention held in Tannersville, perhaps sixteen or twenty years ago. At that time, I believe for the first time, papers on the subject of adult Jewish education were presented. Dr. Levitsky and I prepared papers on this theme. The very phrase, "Adult Jewish Education," was new to the thinking of Jewish education in America, new to the thinking of our colleagues, and almost unknown in the programming of our congregation.

That was some eighteen, or perhaps twenty years ago. The thing began to stir, interest was aroused, until in 1940, which was only fourteen years ago, at a convention in Detroit, I believe, as a result of a recommendation of a committee headed by Leon Lang, a report was brought in to establish a national agency, to coordinate our efforts in this new field, and thus there was established the National Academy for Adult Jewish Studies.

On the train going from Detroit to New York, Dr. Finkelstein, Rabbi Simon Greenberg and others pressed me into the service of being the director of this new agency. None of us had any idea what it should do, what it could do, or what needs it would serve. When I think of those early years, years of fumbling, years of finding the direction, years even of popularizing the very term "adult Jewish Education" — what does it mean, what shall we do about it — when I think of those early beginnings I compare them with this mature session, Rabbi Noveck, in which you lead us this afternoon, and I think of the fact that today, just as it is unthinkable for a congregation, at least a Conservative congregation, to be worthy of its name unless it has a good school for its children, so it is almost getting to be the pattern that it is unthinkable for any of our congregations to feel it is serving its purpose unless it has a school for adults as well.

When I think of the variety of suggestions that have come

from you, new ideas, new techniques, new programs, I feel certain, with absolute certainty, that we can take heart. Rabbi Noveck has well said, he sees the dawn, and I feel confident of predicting that there are greater opportunities for expansion, for growing in depth and in height in this field.

I, likewise, am optimistic. I am optimistic in feeling, as Rabbi Noveck does, that there is a search. If you were to ask the average member of our congregation, "Do you want adult Jewish education?" he might not know quite what to answer, but we can sense that there is a yearning, a desire to know. I don't want to take the time to quote what Maurice Samuel says in his much discussed "Level Sunlight." He, probably more than any of us, perhaps more than the peripatetic Max Arzt, gets around to more communities than any of us does, and he knows the teacher of Jewish communities, and it is Maurice Samuel's opinion that 15 or 20 years ago the question at the end of his lectures, as you know from his book, would be, "Why be a Jew?" and today that question is, "How be a Jew?"

That is part of the search that you are describing, Rabbi Noveck, so I feel very optimistic about the future of the field which is the subject of our concern now.

Permit me now a few brief observations on some of the problems discussed this afternoon, and I trust that if I say something in a critical manner about some of the views of projects presented that you will not mind.

I have followed with great interest Rabbi Penner's experiment on the West Coast, and now that he is closer to my own community, now that he is in Philadelphia and I am in Baltimore, I have followed even with greater interest the new project which has found much favor this year — I believe it is the first year — in Philadelphia.

I have nothing else to say, except that more power to you colleagues in Philadelphia, who are launching on this experiment, and I am sure we will all have a great deal to learn from what you are doing. But I should like to sound a note of caution, if I may.

In our Conservative congregations, by and large, the major service of the week is the Friday night service. That ought to have a priority and a distinctiveness all its own, and I don't believe that we should use techniques or devices or gimmicks in adult education to bolster up a service that may need bolstering up. I believe that the Friday night service ought

to have a place and a stature and a status all its own, just as I am arguing for having the בֵּית מִדְרָשׁ program of adult Jewish education have a place and a date and a program and a status all its own.

In the congregation in which I served before, in Providence, the major service of the week was Friday night. It was a Friday night congregation and still is. But at the same time we established an Institute of Jewish Studies for Adults, and I was invited three years ago to attend its twenty-fifth anniversary. It is now in its twenty-eighth year. It is in the city of Providence. The people of the community know that Wednesday night is institute night in Temple Emanuel, and my good colleague and friend, Rabbi Bohnen, has very successfully carried it on.

I would urge a note of caution. Let us watch the Philadelphia experiment. Let us wish our colleagues who are engaged in it everything that is good, but I would say to the rest of us in other parts of the country: Let us not try amalgamation and consolidation. Let us try to maintain our Friday night services, as much as we can, as a distinct entity, and have, in addition, an Institute of Adult Study.

What our good colleague, Dr. Levitsky, can do, perhaps very few of us can emulate. Perhaps others may not do exactly as he is able to do. I, with my lesser talents, find it necessary to work through an instrumentality of an organization. I couldn't conceive, in my own work, carrying on a study group in an unrelated manner. I have always operated through an agency of the synagogue which is given status.

Rabbi Penner is right. We must give this work status, but let's do it in its own terms. I have written and said time again that we must have in each congregation, just as there is a school board or a board of education, an adult education council or board for adult education with a budget, with money given to it by the congregation. You cannot carry on an adult education program unless it has a subvention. Every educational venture must have of necessity a deficit. If you have a separate board, you get the leading people on it, you get the board of directors to give money from the treasurer subvention, and you set it up properly, it will have status and likewise it will have stability. After all, this institute to which I refer in Providence has been going on for twenty-eight years. That is something which is בַּר קִיּוֹמָא. And in my present post, if it

has been going on for six years, and it looks as if it has stability.

I have taken some time to make these observations about the Philadelphia plan, because I wish it well, and at the same time I should like to sound this note of caution. I hope my colleagues in Philadelphia and Rabbi Penner, for whose inventiveness and sincerity I have so much respect, will forgive me for having taken the liberty to make these observations.

One more thing, if you will allow me. At the Institute of Jewish Studies for Adults, here again, we can note a tremendous sign of progress and growth. I think it was only in 1944, ten years ago, that we established the First National Laymen's Institute at the Seminary. We did it for two or three years, and it was very difficult work, bringing people from all over the country. The thing finally became broken down to regional institutes, and that is how it caught fire.

Now, according to a release which I saw from the Academy, Rabbi Noveck, I believe there must be some thirty such institutes throughout the country. I should like again to do what Rabbi Geffen has done, to urge upon you the establishment of such weekend programs — call them what you will.

The first such regional program was established by Rabbi Dembowitz and myself eight years ago at Hempstead, New Hampshire. And when I came to Baltimore we got together with the Beth El Synagogue, of which Rabbi Agus is rabbi, and established one at Baltimore six years ago, and every year there are 75 men who come, from Thursday through Sunday, and they study Torah. It is an easy thing to do, and I think, if you can arrange it, you should do so in your communities.

One final word, and I shall be done. I want to go back to a basic question raised by Rabbi Noveck: What shall be the content of our adult education? To what subject shall we give priority, and so on?

In this connection, I would like to tell a story. It is a story of Thoreau who, as a young student, came from Harvard, where he had just gotten his diploma, to call upon the sage, Ralph Waldo Emerson. Emerson said, "You are now a graduate of Harvard. By this time Harvard teaches all the branches of knowledge." Whereupon Thoreau replied, "Yes, all the branches, but few of the roots."

What Rabbi Noveck said touches upon that subject. We must teach the roots of Judaism. He emphasized Jewish re-

ligion, Jewish theology, the basic ethics of Judaism contained in our literature. That is precisely what we must teach. But I would say again what I have said many times — these subjects must be so taught and so presented as to be life-centered, people centered, centered in the problems and the needs of the people of our congregations. And the suggestions that Rabbi Noveck gave were exactly along those lines, when he said we should have a course on Judaism and Business. You can teach the Bible, you can teach the Mishnah, but you are approaching it through a way that is of interest to the people.

I know there are many competent colleagues who have different points of view on the subject. Some people are very successful in giving a course in Proverbs one year and in the Psalms the next year. More power to them, if they have the gift to do that. But from my point of view, the approach urged by Rabbi Noveck is the best one.

May I conclude by expressing my word of good wishes and congratulations to Rabbi Noveck for the splendid manner in which he is bringing the Academy and the work of Torah in our congregations to greater heights in our midst. Thank you very much.

PRESIDENT'S DINNER

RABBI EUGENE KOHN

I must confess to certain mingled feelings in presiding on this festive occasion, when I was unable to participate with the rest of you in the more serious and strenuous business of this convention. Unfortunately, I have not that same freedom of disposing of my time that most of you rabbis have. I am much more tied to an office, and it was with a great deal of difficulty that I was able to come. But I could not resist the invitation to pay my tribute to the guest of honor at this very festive event.

There is a Medieval Latin hymn that begins with the words, "*Dies Irae*" and tells of the Day of Judgment, the day of divine wrath, when the whole world would crumble to ashes. Now, this is not a "day of wrath," by any means, but it is a *Dies Irae* in another sense. It is Ira's Day.

How he came by this name is something I don't know. I have been very much perplexed by it, because, really, I can hardly think of another person to whom the name fits less. I can hardly think of another person with greater good humor, friendliness and almost an incapacity for flying off the handle, and I know Ira very well, because we have worked very closely together. In fact, one of his books that he presented to me was inscribed — and I regard it as a very high compliment — "To My Favorite Collaborator." So Ira is a favorite collaborator of mine, too, and I am sure he is of all of us.

I don't know why we are so happy that he is giving up his office, unless perhaps out of sympathy with him for being relieved of that burden. Incidentally, I suppose we have to condone with his successor for taking it up.

I am reminded of a story that Dr. Schechter used to tell. When he left for America, he was accompanied to the dock by a certain lady who said she deemed it "such a privilege" to be able to see the last of him.

I have a feeling that we have neither seen nor heard the last of Ira. This is, in a sense, a farewell party, at least for those of us who live in New York, but he is going into new fields, and we wish him welfare on this occasion of farewell.

You know, it is one of my great privileges, as a quasi-layman, to be able to sit back in the synagogue and really hear some good sermons, and I think that the substance of one I heard last *שבת* is worthy of repetition.

Ira spoke on that occasion on the rabbinic concept of *לברית*, of the abuse of language, and he gave a very interesting and entertaining list of the different kinds of people that abuse language. There is the sarcastic cuss who takes delight in ridiculing others. There is the over-candid person, like the misanthrope of Molière who tells everybody else candidly all his faults and never his virtues, and there is the flatterer, of course, who says very nice things to you when he hopes to benefit by it himself. But the part that I feel is particularly worth repeating here is the conclusion.

Ira said then that he was going to attend the convention, and of course, at the convention the temptation to abuse words is very, very great, so he concluded with a prayer that he might not say anything that would cause hurt or harm to anyone.

I believe that that is a sentiment that is quite characteristic of him, and I believe that it is also a very fine legacy to bequeath to his successors — and this is no personal reference to his immediate successor, because I mean to his successors *עד סוף הדורות*.

Now I think that is about all I have to say. I feel that on an occasion like this the task of the chairman or of the master of ceremonies, or whatever you want to call him, is really a work of supererogation. You have the names of the speakers on the program, and you all know who they are, but I do take pleasure in calling upon the next speaker in a double capacity. He is really a spiritual leader of the lay branch of our Conservative movement, and he is also our host. I take pleasure in presenting Mr. Maxwell Abbell.

MAXWELL ABBELL, ESQ.

Dr. Finkelstein, Dr. Kaplan, Dr. Eisenstein, Rabbi Halpern,
Dr. Kohn and Friends —

When I say friends I truly mean it — and don't say it as a mere formality. My life has been so shaped that almost all of my friends are rabbis, or laymen actively and deeply interested in the Jewish people, in Jewish education, and in a Judaism that is vital, meaningful and an integral part of one's daily life.

First, permit me, as your host, to welcome you to the Summit. Like everything in life that has real meaning and value, it may have been somewhat difficult for you to get here, but I am sure that you will agree that it was worth while to make the effort and that one can, with the Psalmist, the better "lift ones eyes up to the mountains" whence comes one's strength here amongst the beauties of nature, rather than in the artificial man-made surroundings in the city.

I wish to assure you that no expense has been spared to make you as comfortable as the physical limitations permit, and to create a spirit of cordiality and an atmosphere of welcome conducive to the high moral and spiritual level of your discussions. Here I would like to say that a special and deep debt of gratitude is due to the hotel's manager, Sam Stewart, who, though not a member of our faith, could not have been more conscientious in endeavoring to meet our kashruth requirements nor more hard working and diligent in attending, for the past several months, to the planning of the numerous details that enter into making any gathering successful.

When asked by Alan Stroock, Chairman of the Board of Directors of the Seminary, to convey, as a member of the Board, its greetings to this inspiring assembly, I gathered that I would be one of a number to bring such greetings. It was therefore with some consternation that I noted yesterday from the official program that I was coupled with our revered leader, Dr. Finkelstein, as the only two participants on this evening's program. To have been invited to appear before you at all is a signal honor and great privilege for a layman; to share the evening with Dr. Finkelstein, whom I admire beyond words as my teacher and love as a brother, is a token of regard

for my humble self that I neither merit nor deserve, but which I deeply appreciate and shall ever cherish.

To me it is a pleasant duty to pay tribute to your outgoing president, Rabbi Ira Eisenstein, for he epitomizes, in my view, what I believe Dr. Schechter meant by the term "Catholic Israel," namely a basic unity in a diversity of detail. Ira is representative of the many facets, the many contours, the many viewpoints of our movement in his quiet, simple, dignified demeanor as well as in his public utterances and in his writings.

I trust you will forgive me if for a moment I state publicly how enriched my life has been by our personal friendship, by the exciting spiritual adventures we have jointly embarked upon and by the new vistas of thought upon fundamental Jewish problems which he has opened up for me during our discussions and by his writings. Please accept my personal good wishes therefore, Ira, upon your retirement from the presidency of the Rabbinical Assembly and upon the new career which you are embarking on in my home city, Chicago. I look forward with eager anticipation to many years of happy and rewarding association in the many positive aspects of Jewish life in which we are both so deeply involved and to which we are committed. I am confident that you will become an additional tower of strength for our movement in *our* fair city, and help us in our endeavors to build up locally an inspired and devoted lay leadership through efforts already undertaken and others to be initiated, such as Torah Institutes, conferences on Spiritual Statesmanship, and through personal commitments on living as proud and creative Jews, to the end that we may strengthen our movement nationally through our active personal participation and financial support.

As immediate past president of the United Synagogue I have been requested by our capable and dedicated present leader, Mr. Charles Rosengarten, to bring his personal greetings as well as those of the United Synagogue both to Dr. Eisenstein and to all here assembled at this convention. He wishes me to tell you that the laymen through the United Synagogue are eager to cooperate with the rabbis, individually and organizationally, so that both, working together, may step up the tempo of the growth, development and integration of Conservative Judaism within American Jewry so that it may become the most widely accepted positive form of traditional Judaism on this continent, and perhaps the basis

for the creation of a vital, vigorous American Judaism, embracing and involving, acceptable to, and accepted by, all American Jews who desire to perpetuate the faith of our forefathers in this glorious land.

During your term in office, Ira, in numerous fields of activity, the Rabbinical Assembly and the United Synagogue, the laymen and the rabbis have sought to work together jointly where heretofore each went its own way or one or the other preempted the field. Noteworthy examples may be mentioned — 1) a joint effort to do something about the Kosher meat problem, especially in the smaller communities; 2) United Synagogue representation on the Rabbinical Assembly Prayer Book Commission; 3) United Synagogue members on the Rabbinical Assembly Placement Commission who, I am advised, have already been most helpful in several situations and 4) representation of Rabbinical Assembly members on all policy committees of the United Synagogue. Your helpfulness in all these directions has aided not only the United Synagogue, but all American Jewry in its groping toward strength, unity and maturity.

And now greetings from the Board of Directors of the Seminary. You have been a welcome representative of the Rabbinical Assembly on the Seminary board because of your eminent fairness and keen sense of justice, because of your personal integrity and deep sense of devotion, because of the serious manner in which you regarded the many problems confronting the Seminary and Conservative Judaism, and because of the friendliness with which you expressed differences of opinion and explored possible alternative solutions. During your presidency many steps have been taken to further an even closer cooperation with the Seminary as well as with the laymen. For all this our sincere thanks to you.

My friends sometimes tell me that I have a blind spot and am somewhat "meshugah" when it comes to Jewish education, to the Jewish religion and particularly to the Seminary, the United Synagogue and Conservative Judaism; that I give too much of my time, thought, energy and means to it. To this charge I plead guilty! But I do not think I am quite as unbalanced as they believe I am. As some of you know, I am quite active in the Chicago community, in both Jewish and non-Jewish causes. My business interests stretch from coast to coast, and even include Canada. These pressures are terrific.

I could not bear them were it not for the spiritual, mental and even physical rejuvenation that I derive from my attendance at services, from my friendships with so many spiritual leaders and above all from my frequent visits to the Seminary and the inspiration I derive from the wonderful teachers and leaders at 3080 Broadway. All of this more than repays me for my efforts and leaves me in your debt for the opportunities you have vouchsafed me to be of service to my faith and my people. For all this movement has meant to me — and for your forbearance and patience in listening to me this evening — my appreciation and gratitude.'

RABBI LOUIS FINKELSTEIN

Dr. Kohn, Dr. Eisenstein, Dr. Kaplan and dear friends:

Tonight's dinner seems to me to be a particularly significant occasion because we are honoring Ira Eisenstein, who, during his two years as president, achieved a new and critically important kind of leadership.

The Rabbinical Assembly, like other institutions, has for good reason avoided in almost every case electing to its presidency a person known for holding extreme views. Generally speaking, a man who espouses extreme views may conceivably attempt to use his high office to advance those views. The danger exists, then, that the whole group may become an appendage to what is a factional approach.

This caution in choosing leaders has been the practice of the nation at large, as well as our various institutions; and this has also been the guiding policy of the Rabbinical Assembly and the United Synagogue.

In electing Ira to the presidency of the Rabbinical Assembly, we chose one of the men who advocated some of the most extreme views in the entire organization. His convictions were not only deep; they were of a very special kind. His firm devotion to his beliefs left no doubt about where he stood; and he dedicated all his efforts for many years — dating back to his student days — to furthering them.

The Rabbinical Assembly, of course, knew exactly what it was doing when it elected Ira. We all were thoroughly familiar

with his extreme position regarding certain aspects of our ideas. At the same time, we were deeply conscious of his extraordinary integrity and fairness. Nevertheless, this was an experiment: no one had ever been placed in the position of being, simultaneously, a protagonist of a special philosophy within the Rabbinical Assembly, and the chief officer and leader of the entire Rabbinical Assembly. In trying to carry out both of these roles at the same time, Ira undoubtedly must frequently have faced some difficult decisions.

Reviewing these two years of Ira's presidency — or rather, four years, for even under his predecessor, he played a very important role in the Assembly's leadership — I marvel. I don't know whether Ira believes in miracles, but, regardless of his own beliefs on the subject, he is a miracle; and his presidency, as I look back upon it, seems to partake of the miraculous.

He has been successful, and his administration will be remembered for many great achievements. Two of the most memorable that come readily to mind now are projects which he carried out on behalf of the Rabbinical Assembly, faithfully obeying the mandate of the group, yet all the while opposing the mandate.

As for the first of these, Ira does not entirely approve, I am certain, of the prayer book now under preparation by Dr. Agus' Committee. Yet, history will record that it was under Ira's administration that Dr. Agus was appointed and the project encouraged. The prayer book, as we know, is now well on its way toward completion.

This is, of course, a tremendous achievement: personally, to oppose a project; and, at the same time, officially, to make sure it is carried out because the organization as a whole favors it.

The second project — the ביה"ד and the כחובה — is perhaps even more revealing and noteworthy. Observing Ira as he carried through the mandates of the Rabbinical Assembly, seeing him save the ביה"ד and כחובה when the project was in danger of collapse, no one could have guessed Ira's personal view on the subject. That view, it is no secret, was that the whole project was nonsense and ought not to go forward. Yet Ira, aware that the project had been adopted, followed through with great heroism, courage and determination. This is the same man who, on Monday of this week, honestly and candidly reported that he was opposed personally to this project and

considered it unwise; but nevertheless, if it was our will and he was our president, he would carry it through — and carry it through he did.

This is the highest tribute one can pay to a real leader: on the one hand, he will not forsake his own principles, he makes no secret of his beliefs and he expresses his personal point of view with great force and energy; on the other hand, his actions are those of a responsible president to a responsible body.

There is one aspect of our outgoing president's work in which apparently he considers himself unsuccessful. His comments about this phase of his record on Monday reminded me of the Norse legend of Thor, who went up to the Giants of the North and wagered that he could empty a certain cup. Although he drank it in full, Thor considered himself defeated because he failed to drain the vessel. It turned out afterward that the cup had been connected with the Atlantic Ocean, and the more he drank, the more water flowed into the cup. He'd been trying, of course, to do the impossible. Thor, nevertheless, really won the wager because the water level of the Atlantic Ocean had fallen appreciably — but of course, as he was drinking, he could not know this.

During his term of office, Ira has attempted something like drinking a cup that is connected with the Atlantic Ocean. He has tried to bring the Rabbinical Assembly, the Central Conference of American Rabbis and the Rabbinical Council into some kind of cooperation in areas in which they do not ordinarily cooperate. He attempted to bring them together on the National Bulletin; he endeavored to induce them to work together on the Bulletin; and he tried various other things. As he leaves the presidency, it may seem to him, as he said the other day, that he has really not made very much progress. To me, however, it seems that he has made enormous progress. He was successful in persuading them to the point even of meeting with him. But beyond this, he mentioned yesterday that while it was possible that from one group we would have had some cooperation, from the other, he had nothing but refusal.

Despite Ira's expression of disappointment, he should, I think, remember one intangible, but hopeful factor: when you argue with someone and apparently make no impression, you know what you said and heard. You have no way of knowing, of course, what you left in the other man's heart and mind.

I am reasonably well convinced that Ira's presidency of the

Rabbinical Assembly marks the beginning of an effort to bridge the chasms that are now separating our institutional groups from one another. I do not mean to say that we shall be bridging these chasms ideologically; nor that we shall suddenly transform Reform into Orthodox Jews, or Orthodox into Conservative Jews. But I do say a beginning has been made in finding the possibility of working together in many areas in which now we seem to be competing.

In this connection, I regard Ira's presidency and his determination, as our chief officer, to unite the Jewish people as having been successful beyond our most sanguine hopes. The fact that he was able to accomplish what he did stems largely from the remarkable ability to which I referred earlier — the ability at once to be firm and determined in his personal beliefs; and at the same time, to be possessed of a great integrity and sense of responsibility toward his group.

In this respect, I am not certain whether Ira regards himself as being symbolic of the Conservative Jewish Movement, or of the Reconstructionist Movement. Perhaps he believes that performing this dual duty expresses Reconstructionist philosophy; or perhaps he views it as expressing Conservative philosophy. In any event, he does express in this what is the genius, in my opinion, of the Rabbinical Assembly.

We have lived through stormy days. We have been in complete and utter disagreement with one another. At times, some of us have even expressed intemperate, wounding words. Yet, as Dr. Kaplan often has quoted: *את והב בסופה* — One quarrels, one argues, one debates with great bitterness and out of deep conviction. Five minutes later, one is a brother.

What is the meaning and source of this behavior? My good friend, Dr. Eugene Kohn, said that our brotherliness derives from the fact that so many of us studied together as students. I agree, but I feel it also has other roots: this group is, in effect, the *בית הילל* of our time. Ira strives to do what *בית הילל* did in its day. It was famous, as you know, for making peace; but its accent on conciliation did not mean that *בית הילל* lacked strong convictions. The very Hillelites who made peace with the Shammaites had compelling beliefs about the things they wanted.

Why has the law decided according to *בית הילל*? Here, we must go back to the ancient text. We are told that whenever mentioned *בית שמא*, *בית שמאי* referred to *בית הילל*

(B. Erubin 13b). בֵּית הַלְּل consisted of men who were very fine gentlemen, as well as very great scholars. Future generations could not adopt the teachings of both schools; they had to choose one or the other. Posterity chose not those who were scholars alone, but those who were both gentlemen and scholars, the men who were not only firm in their views but those who were also capable of saying, at the same time they considered the Shammaites to be wrong — אלו ואלו דברי אקלים חיים — the Shammaites also speak the word of God.

I have been pondering this theological question: How could the Hillelites assert "We are right," and declare to the Shammaites, "You are wrong," when immediately afterwards, they declared that the words of the Shammaites were also the words of the living God. The answer must be: if the words are the words of the living God, we are right, but they are not wrong.

It seems to me that in our generation, we are beginning to see some light on this — light which circumstances are forcing upon us. One is certain one is right. One knows that one's own convictions are true. For example, if anyone were to ask me, I know, as a matter of fact, that Ira is totally and irrevocably wrong in his views on the בֵּית דִין. I am aware that he is also certain that I am totally and irrevocably wrong in my enthusiasm for it. However, having said this, I know that his resistance to the בֵּית דִין stems from a dedication to God. On his part, despite his feeling that my enthusiasm is misplaced, I hope that he still feels that I do the best I can.

Now, despite these diverging views and opinions, Ira was able to do an amazing job which now gives us new faith in one another, in the Rabbinical Assembly, in the Seminary and the United Synagogue, because the job that he did here as president is one that I consider indispensable to the world.

Isn't this the core of the world's difficulties today? If we could only translate Ira's example into words that our friends in the world's capitals would understand! If we could only find a way to say — "We disagree completely with those other fellows; but having concluded that we disagree with them, we simply must build a world in'which we can speak on their behalf as well as on our own." We must discover the way in which our American leadership, at the same time that it is opposed to totalitarianism, is capable simultaneously of guiding a world which is one-third dominated by totalitarianism.

This, of course, would require a miracle. But since we have seen the miracle performed in our own group, it is possible to imagine that it could be done on a wider scale.

As I look back over these past two years, I am filled with great hope and faith in the future, hope and faith in you. This miracle, it seems to me, could not have taken place in many other circles.

It so happens that tonight's dinner coincides not only with Ira's completion of his term as president of the Rabbinical Assembly, but also with his departure from New York for Chicago — a fine city that has produced Maxwell Abbell and many other good things, but Maxwell Abbell primarily.

The people of Chicago won't mind, I hope, my saying this: Although it takes only several hours to get from New York to Chicago, and I haven't the slightest doubt that we shall make Ira come to New York reasonably often — I am personally regretful that there will now be 800 or 900 miles separating us.

From the day he first came to the Seminary to this very moment, Ira has been one of my most cherished friends, one of the men whom I have respected most highly. During the past two years, the resurgence of our friendship has brightened my life very considerably.

I do hope that we will have the opportunity of his continuing leadership in this effort, in the Seminary and in the United Synagogue, and that he will find his way to 3080 Broadway as often as he possibly can.

I cannot conclude without expressing a word of thanks to the lady without whom Ira could not have done the job he did. I have known Judith since she was a little girl. I have known her as a member of the Seminary Faculty. I have been a guest in her home, observed her household, and seen her influence upon her husband. Just to watch them is an inspiration. She is a great lady, and she has the privilege of being married to a great man.

I want to extend to you Ira, and to you, Judith, the best wishes, not only of myself but of all of us on the Faculty of the Seminary. I hope that the future will be very bright for you, and I look forward to great things from you in the future, as we have seen great things from you in the past.

RABBI IRA EISENSTEIN

Maybe I am logical on other occasions, but I am likely to be illogical tonight, because this kind of affair generally gets me confused.

Dr. Finkelstein rightly mentioned the fact that I don't believe in miracles, the way miracles are understood in the circles in which he travels, but I think that we are going to see a sort of miracle here tonight, because I have been listening to my eulogy and then I expect to take up a new life in Chicago. If that isn't *חיה מתחיה* I don't know what is.

I had occasion to mention a couple of weeks ago, when we were all reading about Ernest Hemingway who was reported killed in an airplane accident, that he spent the next few weeks enjoying reading his obituaries in the newspapers. I can't say that I "enjoy" the eulogy; (though sometimes, you know as well as I, that after a funeral people come over to you and say, "Rabbi, I enjoyed that"). I must say that I was deeply moved by it.

I would like to say a word about Mr. Abbell, who is going to be my neighbor. I think he is a sort of miracle, too. I don't have to tell you all that he has done for the community in Chicago and for the Seminary.

About my collaborator here at my right, every morning he comes and sits down and hopes that out of the sermon he will get an editorial.

Chairman Kohn: Well, I often do.

Rabbi Eisenstein: Many reasons have been given for my decision to leave New York and go to Chicago, and I think I will let you in on the real reason. When you have had to preach for twenty-three years in the presence of such *בעל חיים* like Dr. Kaplan, Eugene Kohn, Rabbi Jack Cohen, Rabbi Weisberg, Rabbi Hoffman, Rabbi Abeles, Rabbi Zuckerman, you begin to run out of ideas. So I decided to pack up all the old sermons, go to Chicago and start all over again.

To my successor, Harry Halpern: I feel, though he is my senior, that I am in a sense charging the new President. This work is very hard work. It takes a lot of time. It takes a lot of thought. And during the last two years, every month I had to

sit down and write you people. It took many hours to gather together my thoughts and to summarize the activities of the month. It has been frustrating on many occasions, and, in spite of what Dr. Finkelstein said about my drinking the Atlantic Ocean, I feel as though I haven't done as much as I might have done, though it is true that many of the projects I undertook couldn't possibly be achieved, couldn't possibly have been seen to their completion in the course of two years.

Nevertheless, these two years have been really precious to me. They have given me an insight into what makes the Rabbinical Assembly move. They have given me an opportunity to think through and to talk over very important questions with very important people. They have given me an opportunity to work closely with the staff. And may I say at this point that my association with the Director of the Rabbinical Assembly has been immensely pleasurable? I want to be put on record as saying that Rabbi Kelman has done as fine a job as any director of the Rabbinical Assembly within my memory.

It is a rewarding experience, and in spite of all the time and the energy and sometimes the trouble, it has been one of the rare experiences of my life.

I want to express a word of thanks to Carol Edelman and the staff. I want to say a warm word of thanks to Edith Brodsky, who has worked so hard to inform the newspapers around the country about our deliberations. I want to thank Mr. Wirtz of the *New York Times* for his constant attendance in our midst and for the sympathetic and understanding way in which he has followed our deliberations.

Now a word about my going off to Chicago. I have felt, now that the decision has been made and we are preparing to leave, as though we were going off to see America. When you have been born in New York, raised in New York, educated in New York and have worked all your life in New York, you develop that peculiar provincialism which is characteristic of New York.

Perhaps some of you once saw the New Yorker's conception of the map of the United States. It consisted of a very large area called New York and a rather small area at the other end called Hollywood, and then a very, very little bit of an area in between called "the rest of the country." This is obviously the

distortion that afflicts the New Yorker who has lived there all his life.

I think that we are going to discover America. We are going to discover the non-Jewish world. We are going to discover how Jews have to struggle to keep their Judaism alive in an atmosphere in which they are not completely surrounded by other Jews.

Perhaps this means that I am going to really get down to work for the first time in my life. But the preparation and the apprenticeship, I think, have been a good one, and I cannot possibly conclude these brief remarks without a word of thanks again, not only to those who were kind enough to speak, but to my father-in-law and teacher, Dr. Kaplan, whose influence upon me I need not belabor.

I believe that the apprenticeship of over two decades ought to prepare me for the job ahead. I hope it won't be too pre-occupying. I hope that אֵם יָצַח דְּשֶׁם I will have a little *zechot*, and that I will have a chance to come back to New York from time to time and to rejoin my colleagues in their deliberations.

I certainly hope that next year אֵין־ה' we will meet together and enjoy again the stimulating and refreshing experience of spending several days in convention assembled. Thank you.

RABBI HARRY HALPERN

It would hardly be fair for me to even attempt to make a long address, in view of the fact that this is an evening which is dedicated to Ira Eisenstein and not to me. In addition, I always remember the admonition, particularly at this season of the year, of a man who was sitting in the front row of an audience which I was addressing. He was a very good friend of mine, and as I walked up the steps to the platform to begin to speak, he said to me in Yiddish, *איך וועל איך בעטן, איך זאלט מאכון קצירת העומר*.

Secondly, when I say to you, in all earnestness קטנתי מכל החסדים, looking at me you can see that it is literally true.

I always inspire confidence in an audience, because an audience looks at me, and they know that nature made me a short speaker.

Eugene Kohn handed me some sympathy as he began to speak. He spoke about the honors and arduous duties which have been taken from the shoulders of Ira and put on my shoulders. He commiserated with me.

It reminded me of the story of the daughter of a distinguished Chassidic rabbi in a small town, who fell in love with the son of the lowest *בעל גילה*. To the rabbi, of course, this was a source of great dismay. To the *בעל גילה* it was a source of great joy. The rabbi tried to discourage the marriage, but nothing availed.

At last came the great day of the wedding. The rabbi decided he had nothing to be very enthusiastic about. He had to go to that wedding and, as a matter of fact, he wanted to go, if possible, incognito. So he pulled on a pair of old boots, put on a *חיטל*, an old coat and went to the wedding. The *בעל גילה* felt this was a very festive day, so he discarded his boots and put on long white stockings, a silk *עטפונק* and a *שטרינייל*. A Jew who was there didn't understand the transformation. He turned to the rabbi and said, "I don't understand. You are a rabbi. You come *dishabillé*, and this fellow, who is the lowest *בעל גילה*, comes dressed up like a rabbi. How do you explain it?"

The rabbi said, "It is a very simple proposition — *"איך קרייך עון ער קרייכט ארויס"*."

Seriously, I have a difficult task, not only because the presidency of the Rabbinical Assembly is a high honor and a difficult job, but also because I follow an illustrious president like Ira Eisenstein. I have had occasion in these two years to recognize everything that has been said of him by Mr. Maxwell Abbell, by Dr. Eugene Kohn, by Dr. Finkelstein. I have had occasion to see and be convinced of his earnestness, deep devotion to the best which was his to give.

There is no point in talking of the things I should like to do, except that I assure you, I shall try my best to continue this work which Ira has felt was not as successfully carried out as he might have wished; that is to say, I still feel, as I think all of us do, that there must be certain avenues by which we can approach some common task together with the other groups in Jewish life. Perhaps this is our great task, to bring together the extremes.

It isn't that I am trying to place Conservative Judaism in the role in which it has been cast, alas, too often; viz., that we

are merely trying to compromise between two extremes. Nevertheless, there is something in being able to bring extremes together.

Now it may well be that we will be able, perhaps because we occupy the position we do, to bring together these people who have, shall we say, extreme views, contribute our own point of view, and achieve something that is concrete. I think the very approach in itself will achieve something.

I am conscious of the responsibility that rests upon me. I am conscious of the fine work that has been done by the people who have preceded me. I realize the truth of the old Talmudic statement: *כל המתמנה על הצבא נעשה עבור לצבא*. One can't assume leadership in a community without becoming a servant of that community.

So all I can promise to do, with God's help, is my best. I know that I can count on the cooperation of our colleagues who, I think, are a dedicated, a consecrated group of men, who are earnest and sincere and who, in spite of all their idiosyncrasies, and peculiarities, who despite all these differences of opinion, still fundamentally want to do that which is right in the sight of God and in the sight of man.

So as this week we finish ויקרא while, perhaps for me begins במדבר, I shall in this work, in this forest in which I must travel, know that I have your cooperation, and I pray that I may be worthy of the honor, the great honor which you have conferred upon me. Thank you.

APPENDIX II

RABBINICAL ASSEMBLY OF AMERICA

MEMBERSHIP LIST

March, 1955

Abels, Moses J. S.	127 West 96th Street	New York, N. Y.
Abelson, Alter	9 Rebecca Lane	Oceanside, L. I.
Abelson, George	1919 East 52nd Street	Brooklyn, N. Y.
Abelson, Kassel	Shearith Israel Synagogue 2550 Wynnton Road	Columbus, Ga.
Aber, Felix	Temple Beth El Tioga & Court Streets (H) 906 North Cayuga Street	Ithaca, N. Y.
Abramowitz, Abraham E.	Albany Park Hebrew Cong. Lawndale at Wilson (H) 3700 Agatite Avenue	Chicago, Ill.
Abramowitz, Mayer	North Shore Jewish Center 75th & Dickens (H) 1330 Cleveland Road	Miami Beach, Fla.
Abrams, Abba	Jacob H. Schiff Center 2510 Valentine Avenue (H) 2720 Grand Concourse	Bronx, N. Y.
Adler, Morris	Cong. Shaarey Zedek 2900 W. Chicago Blvd. (H) 2062 Edison	Detroit, Mich.
Adler, Rudolph	Bnai Brith Hillel Foundation 205 Pinder Building (H) 427 Avenue F. South	Saskatoon, Sask., Canada
Agus, Jacob	Beth El Hilton & Dorithan Roads (H) 3601 Rosedale Avenue	Baltimore, Md.
Alstat, Philip	Bnai Israel-Sheerith Judah 610 West 149th Street (H) 3080 Broadway	New York, N. Y.
Alstet, Murray	Beth El Cool Spring Street (H) 216 B. Davis Avenue	Fayetteville, N. C.
Arm, Milton	Shaarey Zedek 2900 West Chicago Blvd. (H) 3339 Webb Avenue	Detroit, Mich.
Aronson, David	Beth El Penn at 14th Avenue North (H) 1217 Thomas Ave., North	Minneapolis, Minn.
Arzt, Max	Jewish Theological Seminary 3080 Broadway	New York, N. Y.
Auerbach, Selig	Superior Hebrew Cong. 602 Hammond Avenue (H) 1622 John Avenue	Superior, Wisconsin

Azneer, J. Leonard	Cong. Anshe Emeth Elm Street at Park Avenue (H) 273 Norwood Avenue	Youngstown, Ohio
Babin, Moshe	West Suburban Temple Harlem at Thomas (H) 1500 Bonnie Brae	
Barack, Nathan	Temple Beth El 1007 North Avenue (H) 2623 North 10th Street	River Forest, Ill.
Barish, Chaplain Louis	Camp Kilmer (H) 250 West 94th Street	Sheboygan, Wisc. New Brunswick, N. J.
Barnett, Isidore	Cong. Agudath Achim 912 Drayton Street (H) 216½ West 35th Street	New York, N. Y.
Barras, Abraham	Temple Israel 239 South River Street (H) 245 South River Street	Savannah, Georgia
Bass, Jerome	Bnai Abraham 417 North Main Street (H) 410 North Monroe Street	Wilkes-Barre, Pa.
Bell, Chaplain Morris	25 Oldfields Street	Butler, Pa.
Bender, Charles	Adath Israel Cong. 1520 Ducharme Avenue (H) 1360 Bernard Ave., West	Boston, Mass.
Bennett, Ephraim I.	Kesher Zion Synagogue Eckert and Perkiomen Burbank Jewish Com. Center 3320 West Alameda Avenue (H) 633 North Florence	Outremont, Quebec, Canada
Bergman, Ben Zion	Adath Jeshurun Blue Hill Avenue (H) 67 Cheney Street	Reading, Pa.
Berkovits, Elieser	Temple Adath Israel Highland and Lancaster (H) 523 Winding Way	Burbank, Calif.
Berkowitz, Martin	Hillel Foundation 202 South 36th Street (H) 1938 Mather Way	Roxbury, Mass.
Berkowitz, Samuel	Bnai Jeshurun 270 West 89th Street (H) 3111 Broadway	Merion Station, Pa.
Berkowitz, William	Nott Terrace Synagogue 165 Nott Terrace (H) 1063 Nott Street	Philadelphia, Pa.
Bernards, Solomon	Ner Tamid Cong. 2754 W. Rosemont Avenue	New York, N. Y.
Birnbaum, Benjamin	(H) 6235 North Richmond	Schenectady, N. Y.
Block, Asher	Little Neck Jewish Center 254-05 Northern Blvd. (H) 1 Hillside Avenue	Chicago, Ill.
Block, Zelick	Cong. Sons of Israel P. O. Box 2 (H) 441 Lawn Avenue	Little Neck, L. I. Great Neck, L. I.
Bluhm, Arthur	Bnai Israel 2224 Taylor Street (H) 2506 Polk Avenue	Palisades Park, N. J. Amarillo, Texas

Blumenthal, Aaron H.	Temple Emanuel 203 Summit Avenue (H) 5 Willow Place	Mt. Vernon, N. Y.
Bogner, Sidney M.	Bellerose Jewish Center 254-04 Union Turnpike (H) 73-17 Little Neck	
Bohnen, Eli A.	Parkway Temple Emanu-El 295 Morris Avenue	Floral Park, L. I.
Bokser, Ben Zion	(H) 500 Elmgrove Avenue Forest Hills Jewish Center	Providence, R. I.
Bornstein, Marvin	106-06 Queens Blvd. (H) 110-40 70th Avenue	Forest Hills, L. I.
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Brill, Mordecai	(H) 1110 West 5th Street	Tucson, Arizona
Buch, Arthur	Cong. Anshei Israel 1801 East 6th Street	Havertown, Pa.
Budick, Isidore	403 Brentwood Road	
Burnstein, Alexander	Temple Emanuel Broadway & East 33rd Street	Paterson, N. J.
Burstein, Abraham	(H) 235 Wall Avenue	
Burstein, Elliot M.	Clearview Jewish Center 20-13 Utopia Parkway	Whitestone, L. I., N. Y.
Burstein, Samuel	Millinery Center Synagogue 1025 Avenue of the Americas	New York, N. Y.
Cardozo, D. A. Jessurun	(H) 147 West 79th Street	New York, N. Y.
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Chanover, Hyman	(H) 2366 Broadway	Ottawa, Ontario,
Chapman, Morris B.	Agudath Israel 30 Rosemount Avenue	Canada
Charney, Lawrence	Jewish Community Association Main & Elizabeth	River Edge, N. J.
Charry, Elias	Levittown Jewish Center 202 Willow Drive	Levittown, Pennsylvania
	Hillel — McGill University 3460 Stanley Street	
	(H) 1555 Summerhill Avenue	Montreal, Canada
	78-07 166th Street	Flushing 66, N. Y.
	Cong. Bnai Israel 1039 Arlington Avenue N.	
	(H) 1031 Arlington Avenue N.	St. Petersburg, Fla.
	Logan Square Cong. 3135 West Fullerton	
	(H) 2935 Logan Blvd.	Chicago, Ill.
	Germantown Jewish Center 6815 Ellet Street	
	(H) 6626 McCallum Street	Philadelphia, Pa.

Chazin, Pinchos	Temple Sholom Large St. & Roosevelt Blvd. (H) 1452 Benner Street Bnai Israel	Philadelphia, Pa.
Chertoff, Gershon B.	Spring & East Jersey Street (H) 775 North Broad	
Chertoff, Mordecai	Beth El 400 Deering Avenue (H) 24 Catherine Street	Elizabeth, N. J.
Chertoff, Paul	390 Riverside Drive	
Chiel, Arthur	Rosh Pina 123 Matheson Avenue	Portland, Maine
Chiel, Samuel	(H) 361 Matheson Drive	New York, N. Y.
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Cohen, David	(H) 12722 Bessemere Jewish Theological Seminary	
Cohen, Gerson	3080 Broadway Bnai Zion 7916 S. Western Avenue	Cleveland, Ohio
Cohen, Harry A.	(H) 8218 Third Avenue Jewish Theological Seminary	
Cohen, Herman M.	3080 Broadway (H) 800 West 109th Street Cong. Sons of Jacob	Sun Valley, Calif.
Cohen, Hyman	(H) 1114 Byron Avenue Temple of Aaron 744 Ashland Avenue	N. Hollywood, Calif.
Cohen, Jack J.	(H) 499 South Snelling Ave. Cong. Bnai Israel 18 Seminary Avenue (H) 8 Woodruff Place	New York, N. Y.
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Cohen, Maurice J.	New York Board of Rabbis 130 West 42nd Street (H) 550 Jamaica Ave.	St. Paul, Minnesota
Cohen, Mortimer J.	Shaare Zion Cong. 5557 Cote Street Lue Road (H) 4617 Oxford Avenue	Auburn, N. Y.
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		Philadelphia, Pa.
		Livingston, N. J.
		Pittsburgh, Pa.

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Eckstein, Moses	(H) 105-40 65th Road	Philadelphia, Pa.
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Engel, Chaplain Meir	Bnai Israel Cong.	Philadelphia, Pa.
Englander, Benjamin	3214 West Vernon Avenue	
Epstein, Gilbert	311 South Hicks Street	New York, N. Y.
Epstein, Harry H.	Ohev Sholom Pershing & Princess Streets	Camp Kilmer, N. J.
Epstein, Samuel	(H) 430½ West Jackson St.	
Faber, Salomon	1500 Edgmont Avenue	Irvington, N. J.
Farber, Maxwell	Anshe Emet Synagogue Pine Grove at Grace	Woodmere, L. I.
	Mikveh Israel 2322 North Broad Street	Atlanta, Ga.
	Hebrew High School of Greater New York	Farmingdale, L. I.
	1776 Broadway	
	Office of the Post Chaplain	Kew Gardens, L. I.
	Cong. Bnai Israel 706 Nye Avenue	
	(H) 93 Park Place	
	Cong. Sons of Israel 107 Irving Place	
	Ahavath Achim 250 10th Street NE	
	(H) 1678 Lenox Road NE	
	368 Melville Road	
	Kew Gardens Anshe Sholom Center	
	82-52 Abingdon Road	
	Emanu-El	
	Stenton Avenue & York Rd.	
	(H) 6419 Lawnton Avenue	Philadelphia, Pa.

Fedder, A. Herbert	1 Stuyvesant Oval	New York, N. Y.
Feierstein, Milton	Hewlett E. Rockaway Jewish Center	
Feldbin, Abraham	295 Main Street (H) 27 Murdock Road	East Rockaway, L. I.
Fenster, Myron	Astoria Jewish Center	
Finkelstein, Louis	27-35 Crescent Street	
Finkelstein, Meyer	(H) 31-46 30th Street Bnai Abraham	Astoria, L. I.
Finkle, Jesse J.	(H) 621 Clinton Avenue	Newark, N. J.
Fischel, H. A.	Jewish Theological Seminary	
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Fisher, Henry	Temple Israel	
Fisher, Julius	837 Humphrey Street (H) 12 Cedar Road	Swampscott, Mass.
Fishman, Herzl	Rodef Sholom	
Fishman, Morris	32nd & Huntington Avenue	
Forman, Max L.	(H) 84—32nd Street	Newport News, Va.
Frank, Helmut F.	Hillel — University of Alabama	
Frankel, William	1423 University Avenue	
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Friedman, Theodore	Cross & Lock Streets	
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Ganz, Irving	Bnai Zion	
	1447 Pratt Blvd.	
	(H) 1827 Lunt Avenue	Chicago, Ill.
	Beth Israel	
	Craven Street	
	(H) Box 642	
	41 St. Nicholas Avenue	Beaufort, S. C.
	Hillel—University of Missouri	
	1107 University Avenue	Westwood, N. J.
	(H) 909 Hope Street	
	Bnai Aaron	
	5300 Euclid Avenue	
	(H) 5435 Woodcrest	Philadelphia, Pa.
	Tikvoh Chadoshoh	
	5364 Chew Avenue	
	(H) 5021 North 9th Street	
	Brit Sholom Community Center	Philadelphia, Pa.
	Brodhead & Packer Avenues	
	Knesses Israel	Bethlehem, Pa.
	11 Wendell Avenue	
	(H) 108 Housatonic Street	
	Valley Beth Sholom	Pittsfield, Mass.
	5243 Sepulveda Blvd.	
	(H) 5501 Lemon Avenue	
	Congregation Beth El	Van Nuys, Calif.
	222 Irvington Avenue	
	Chicago Loop Orthodox Synagogue	South Orange, N. J.
	16 South Clark Street	
	(H) 73 East Elm Street	
	Cong. Bnai Jacob	
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		Bakersfield, Calif.

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Geffen, Samuel	Jewish Center of Forest Hills West	
Gelb, Max	63-25 Dry Harbor Road (H) 99-31 64th Avenue	Forest Hills West Forest Hills, L. I.
	Temple Israel Old Mamaroneck Road at Miles Ave.	
	(H) 288 Old Mamaroneck Rd.	White Plains, N. Y.
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Gerstein, Lawrence	Temple Beth El Jewish Center 185 Montross Avenue	Rutherford, N. J.
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Goldberg, Milton J.	(H) 506 Roanoke Avenue	
Goldberg, Morris M.	Beth Ashkenazi Ben Zion Qtr.	
Goldberg, Morton	Near Kiryat Moshe Agudas Israel Congregation	Jerusalem, Israel
Goldberg, Nathan	Pine and Oak Streets	Hazleton, Pa.
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Goldfarb, Solomon D.	(H) 3424 Goddard Road	Brooklyn, N. Y.
Goldfeder, Fishel J.	2566 Ocean Avenue	
Goldfine, Marvin	Middletown Hebrew Cong. 13 Linden Avenue	Middletown, N. Y.
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	225 West 86th Street	
	Baith Israel Anshe Emes	
	236 Kane Street	
	(H) 360 Clinton Street	Brooklyn, N. Y.
	Temple Israel Riverside Blvd. at Walnut St.	
	(H) 107 East Walnut Street	Long Beach, L. I.
	Avondale Synagogue	
	Lexington Ave. & Reading Rd.	
	(H) 788 East Mitchell	Cincinnati, Ohio
	41 Fifth Avenue	New York, N. Y.
	Jewish Theological Seminary	
	3080 Broadway	New York, N. Y.

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Goldstein, Israel	Bnai Jeshurun 270 West 89th Street (H) 300 Central Park West	Philadelphia, Pa.
Goldstein, Leonard	Beth El 660 Ocean Avenue	New York, N. Y.
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Goodblatt, Chaplain Pincus	Headquarters Nurenberg APO 696 — c/o Postmaster	Philadelphia, Pa.
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Gordon, David W.	Fresh Meadows Jewish Center 58-45 193rd Street (H) 64-50B — 188th Street	Newton Center, Mass.
Gordon, Harold H.	New York Board of Rabbis 10 East 73rd Street	Flushing, N. Y.
Gordon, Morris	5806 Johnson Avenue	Fresh Meadows, L. I.
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Greenberg, Simon	(H) 6856 North 19th Street Jewish Theological Seminary 3080 Broadway (H) 420 Riverside Drive	Philadelphia, Pa.
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Greenstein, Manuel	Cong. Ahavas Chesed Conte and Warren (H) 1120 Caroline Avenue	Indianapolis, Ind.
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Grossman, Herman	Sons of Moses 615 Minor Street	Roxbury, Mass.
Grossman, Jacob B.	Chaplain — Bird S. Coler Hospital	Kalamazoo, Mich.
Grossman, Lewis B.	Welfare Island Bnai Zion	New York, N. Y.
Gruenwald, Max	430 Franklin Street (H) 50 Brookdale Gardens	Bloomfield, N. J.
Guthman, Sidney	Bnai Israel Lackawanna Place (H) 190 Millburn Avenue	Millburn, N. J.
Gutstein, Morris A.	Agudas Achim 1201 Donaldson (H) 402 John Page Drive	San Antonio, Texas
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Hadas, Gershon	(H) 5830 North Drake Ave. 35-25 77th Street	Jackson Heights, L. I.
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Halpern, Harry	Bnai Amoona 524 Trinity Avenue (H) 7147 Washington Avenue	St. Louis, Mo.
Halpern, Peretz	East Midwood Jewish Center 1625 Ocean Avenue (H) 1615 Avenue I	Brooklyn, N. Y.
Harris, Monford	65 Lincoln Blvd.	Long Beach, L. I.
Heller, Abraham	5471 Harper Flatbush Jewish Center 500 Church Avenue (H) 188 Stratford Road	Chicago, Ill. Brooklyn, N. Y.

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Hoffman, Isidor	Chicago at Lawton	
Hollander, Arthur	(H) 2722 Calvert Avenue	Detroit, Mich.
Horowitz, Edward	West End Synagogue	
Horwitz, Abraham	3814 West End Avenue	
Hurwitz, B. Leon	(H) 114 Mockingbird Road	Nashville, Tenn.
Hurwitz, Jacob	Temple Sholom	
Hyams, Ario	180 Blue Hill Avenue	Milton, Mass.
Hyman, Harry	Columbia University	
Hyman, Irwin I.	Broadway & 116th Street	New York, N. Y.
Israelitan, Abraham	(H) 420 Riverside Drive	
Jacobson, David	Verdugo Hills Hebrew Center	
Jacobson, Nathan	7746 Foothill Blvd.	Tujunga, Calif.
Jolt, Harry	(H) 10651 Mather Avenue	Sunland, Calif.
Kabakoff, Jacob	Thomas Jefferson High School	
Kadushin, Max	Dumont Avenue	
	(H) 1334 Carroll Street	Brooklyn, N. Y.
	Bnai Jeshurun	
	199 Victory Blvd.	Tompkinsville, S. I.
	Zamora Jewish Center	
	44 Zamora Avenue	Coral Gables, Florida
	Temple Israel	
	18 Exchange Street	
	(H) 107 Murray Street	Binghamton, N. Y.
	Temple Beth Sholom	
	P. O. Box 55 — Roslyn Road	
	(H) 1 Percheron Lane	Roslyn Heights, L. I.
	Huntington Park Hebrew Cong.	
	2877 East Florence Avenue	
	(H) 4071 Broadway	Huntington Park, Calif.
	Adath Yeshurun	
	601 So. Crouse Avenue	
	(H) 142 Cambridge Street	Syracuse, N. Y.
	Northeast Jewish Community	
	Center	
	Tyson and Walker Streets	
	(H) 7168 Erdrick Street	Philadelphia, Pa.
	Judah Halevi	
	Morris Avenue & 166th St.	
	(H) 230 East 167th Street	Bronx, N. Y.
	Shara Torah	
	1013 Walnut NE	
	(H) 1611 Vassar Avenue NW	Canton, Ohio
	Beth Judah	
	6725 Ventnor Avenue	
	(H) 9 North Cambridge	Ventnor, N. J.
	Institute of Jewish Studies	
	2030 South Taylor Road	
	(H) 3312 Hyde Park	Cleveland, Ohio
	The Conservative Synagogue	
	of Riverdale	
	250th St. & Riverdale Ave.	Riverdale, N. Y.

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Kirshblum, I. Usher		
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Kratzenstein, Jossef	Rodef Sholom	
Krauss, Pesach	100 Dartmouth Avenue	Union, N. J.
Kreitman, Benjamin	(H) 406 Wayne Street	Trenton, N. J.
Krinsky, Raymond	Beth Sholem	
	Vanxhall Road	
	(H) 1018 Pine Avenue	
	1457 Pennington Road	
	Beth Shalom	
	18th and Baynard Blvd.	
	(H) 3616 Washington Street	
	Hillel — Adelphi College	
	(H) 75-36 Utopia Parkway	
	Bay City Jewish Comm.	
	Association	
	(H) 501 North Van Buren St.	
	Bnai Israel	Bay City, Mich.
	28 Hamlet Avenue	
	(H) 148 Meadow Road	
	Brooklyn Jewish Center	
	667 Eastern Parkway	
	(H) 486 Brooklyn Avenue	
	Northeast Hebrew Cong.	
	4601 Eastern Avenue	
		Woonsocket, R. I.
		Brooklyn, N. Y.
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Levine, Reuben	Cong. Sons of Israel Bank Street	Willimantic, Conn.
Levinthal, Israel H.	(H) 469 Pleasant Street Cong. Bnai Jacob	Washington, D. C.
Levitsky, Louis M.	2504 Naylor Avenue SE (H) 2418 T Street SE	Brooklyn, N. Y.
Levy, Abraham J.	Brooklyn Jewish Center 667 Eastern Parkway	Newark, N. J.
Levy, Chaplain Morton	(H) 576 Eastern Parkway Oheb Shalom	East Orange, N. J.
Lewis, Albert	672 High Street (H) 82 South Munn Avenue	Philadelphia, Pa.
Lewittes, Mordecai	Britth Israel	
Lichter, Benjamin	D Street & Roosevelt Blvd. (H) 324 East Roosevelt Blvd.	Wyoming
Lieber, David	Francis E. Warren AFB — Box 27	Haddon Heights, N. J.
Lieberworth, Louis	Temple Beth Sholom 19 White Horse Pike	
Liebreich, Leon J.	(H) 211 White Horse Pike Brooklyn Jewish Center	Brooklyn, N. Y.
Lindenberg, Joshua	667 Eastern Parkway (H) 915 Washington Ave.	Pittsburgh, Pa.
	Bnai Israel	
	327 No. Negley Avenue	Seattle, Washington
	(H) 5436 Jackson Street	
	Hillel — University of	Medford, Mass.
	Washington	
	4745 17th Avenue	Philadelphia, Pa.
	(H) 4511 6th Avenue NE	
	Medford Jewish Center	Brooklyn, N. Y.
	42 Water Street	
	(H) 28 Webster Street	
	Gratz College	
	1338 Mt. Vernon St.	
	(H) 5607 No. 16th Street	
	Madison Jewish Center	
	2989 Nostrand Avenue	
	(H) 2995 Avenue R	

Lipis, Philip	North Suburban Cong. 1201 So. Sheridan Road (H) 1154 Lincoln Ave. South	Highland Park, Ill.
Lipnick, Bernard	General Delivery	Jerusalem, Israel
Lipnick, Jerome	Temple Beth El 1607 Genesee Street (H) 1627 Genesee Street	
Listokin, Philip	Beth El Jewish Center 1219 Avenue T (H) 1760 East 15th Street	Utica, N. Y.
Lowenthal, Eric	Agudas Achim (H) 15 Grove Avenue	Brooklyn, N. Y.
Lublin, Nathan A.	22 Metropolitan Oval	Leominster, Mass.
Lupo, Rudolph	317 No. Edinburgh Street	Bronx, N. Y.
Magil, Reuben	Temple Beth El Front & Wisconsin Street (H) 2611 No. 2nd Street	Los Angeles, Calif.
Malev, William S.	Beth Yeshurun 3501 Southmore (H) 34-42 Ozark	Harrisburg, Pa.
Maltzman, Marshall J.	Beth Jacob 63 Church (H) 50 Broad Street	Houston, Texas
Mandelbaum, Bernard	Jewish Theological Seminary 3080 Broadway	Norwich, Conn.
Mandelcorn, Ephraim	Temple Emanuel 2000 Benedict Avenue	New York, N. Y.
Mantel, Hugo	Sons of Zion 378 Maple Street (H) 368 Maple Street	Bronx, N. Y.
Marcus, Joseph	Hebrew Teachers College 43 Hawes Street (H) 22A Crawford Street	Holyoke, Mass.
Margolies, Joseph	8 Clark Street	Brookline, Mass.
Margolies, Morris B.	Beth El 111 West End Avenue (H) 150 Beaumont Street	Boston, Mass.
Margolis, Morris D.	Temple Beth Ami 18449 Kittridge	Malden, Mass.
Matt, Hershel	Temple Beth El 1713 Fifth Avenue (H) 2117 Burdett Avenue	Brooklyn, N. Y.
Mauskopf, Aaron	Heska Amuna 529 West 5th Avenue	Reseda, Calif.
Mendelsohn, Jacob I.	255 West 84th Street	Troy, N. Y.
Mereminsky, Meyer	West Los Angeles Cong. 2610 Overland Avenue (H) 637 Levering Ave.	Knoxville, Tenn.
Mesch, Abraham J.	Temple Beth-El 2179 Highland Avenue (H) 1301 So. 22nd Street	New York, N. Y.
Metz, Solomon	Adas Israel 2850 Quebec Street NW (H) 36 Channing NW	Los Angeles, Calif.
		Birmingham, Ala.
		Washington, D. C.

Meyer, Isidore	American Historical Society 3080 Broadway (H) 30 West Harriet Avenue Jewish Welfare Board 145 East 32nd Street (H) 80-76 164th Street Temple Beth El Grove Ave. & Roseneath Rd. (H) 3224 Kensington Avenue East End Temple East Park Ave. & Roosevelt (H) 557 East Walnut Shaare Torah 306 East 21st Street (H) 120 East 19th Street Baldwin Jewish Center East Seaman Avenue (H) 145 West Seaman Ave. Beth El Hebrew Cong. 1910 Broadway (H) 1920 Broadway United Synagogue of America 3080 Broadway (H) 3111 Broadway 425 Riverside Drive New Hyde Park Jewish Center	New York, N. Y. Palisades Park, N. J.
Michelson, A. Elihu		New York, N. Y. Jamaica, L. I.
Milgrom, Jacob		
Miller, Amos		Richmond, Va.
Miller, Joseph		Long Beach, L. I.
Miller, Philip		Brooklyn, N. Y.
Miller, Pincus F.		Baldwin, L. I.
Millgram, Abraham E.		Pittsburgh, Pa.
Minkin, Jacob		New York, N. Y.
Moseson, David		New York, N. Y.
Moseson, Solomon	Lake Side Road (H) 544 North 9th Place Beth El 464 South Hawkins Avenue (H) 704 South Hawkins Ave. 11 Bow Bazar Street 6117 North Washtenaw Ave. Kehillath Israel 384 Harvard Street (H) 12 Royal Road Rodeph Sholom Park & Capitol Avenues (H) 9 Rusling Place Temple Emeth 194 Grove Street (H) 258 Russett Road Cong. Darchay Noam 1065 Dickens Street (H) 1231 Waterview Place Dropsie College Broad & York Streets Kings Highway Jewish Center 1202 Avenue P	New Hyde Park, L. I.
Musleah, Ezekiel		Akron, Ohio
Mussman, Bernard		Calcutta 12, India
Nadich, Judah		Chicago, Ill.
Nelson, Harry		Brookline, Mass.
Nelson, Zev K.		Bridgeport, Conn.
Neulander, Arthur		Brookline, Mass.
Neuman, Abraham A.		Far Rockaway, L. I.
Neuman, Jacob J.		Philadelphia, Pa.
Noveck, Simon		Brooklyn, N. Y.
Nowak, Abraham		New York, N. Y.
Ott, Jacob		Bronx, N. Y. Hollywood, Calif.

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Penner, Samuel	(H) 143 Bennett Avenue	New York, N. Y.
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Rabinowitz, Elias	Emanuel 633 Bergen Avenue	
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Ravetch, I. Shalom	Cong. Bnai Bezalel	
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	Inwood Hebrew Cong.	
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	618 Ohio Avenue	Long Beach, Calif.
	Beth El 15th and Colonial Avenue	
	(H) 1500 Colonial Avenue	Norfolk, Virginia
	Cong. Cnesses Israel	
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Ricke, Chaplain Elihu Rodwogin, Benjamin	U. S. Naval Training Center Temple Emanuel 16 Cary Avenue (H) 425 Washington Avenue	
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Rosenberg, Leon	58th & Overbrook Avenue (H) 5820 Overbrook Avenue	Philadelphia, Pa.
Rosenberg, Stuart E.	Jewish Community Center 332 West Alejo Road (H) 1260 San Jacinto Way	Palm Springs, Calif.
Rosenberg, Yaakov G.	Temple Beth El 139 Winton Road South (H) 354 Westminster Road	Rochester, N. Y.
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Rubenovitz, Herman Rubin, Meyer Rudavsky, Hilel	Temple Israel 17 Sawin Street 428 Concord Turnpike 8 Druce Street Bnai Brith 525 West Boyd	Macon, Georgia Natick, Mass. Arlington, Mass. Brookline, Mass. Norman, Oklahoma

Ruderman, Samuel	Temple Beth El 385 High Street (H) 479 Rock Street Beth Israel	Fall River, Mass.
Rutchik, Allen	132 W. Magnolia Avenue Am Echod	Maywood, N. J.
Sachs, M. Bertram	330 North Sheridan Road 1312 Grant Street Beth Sholom	Waukegan, Ill. Santa Monica, Calif.
Sachs, Samuel	10112 119th Street	Edmonton, Alberta
Sachs, Louis	160 Wildacre Avenue	Canada
Salit, Norman	Anshe Chesed	Lawrence, L. I.
Saltzman, Manuel	100th St. & West End Ave. (H) 680 West End Avenue	New York, N. Y.
Samber, Chaplain Morris	Hq. Seoul Military Post APO 72	San Francisco, Calif.
Sandrow, Edward T.	Temple Beth El Broadway & Locust Street (H) Mayfair Apartments Woodlane & Broadway	Cedarhurst, L. I.
Schafler, Samuel	Knesseth Israel 114 East Fulton Street (H) 21 Prospect	Woodmere, L. I.
Schatz, Morris	1214 46th Street	Gloversville, N. Y.
Scheftman, Harry Z.	Beth El Cong.	Brooklyn, N. Y.
Schlesinger, William	302 West McDowell Road (H) 90 West Culver Street	Phoenix, Arizona
Schnitzer, Jeshaiia	La Congregacion Israelita Avenida Cordoba 1567	Buenos Aires, Argentina
Schnitzer, Samuel	Temple Shomrei Emunah 67 Park Street (H) 144 Midland Avenue	Montclair, N. J.
Schoenfeld, Edward	Bnai Israel Monument & Farragut Jewish Center of University Heights	Colorado Springs, Colo.
Schoffman, Edwin	108 West 174th Street	Bronx, N. Y.
Schorisch, Emil	(H) 1740 Grand Avenue	Summit, N. J.
Schussheim, Morris	130 Tulip Street	Pottstown, Pa.
Schulweis, Harold	Mercy and Truth Synagogue High & Warren Streets (H) 539 Chestnut Street	Providence, R. I.
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Schwartz, Jesse	(H) 268 Hamilton Street	Hempstead, L. I.
Schwartz, Jonah M.	Temple Beth Abraham 327 MacArthur Blvd. (H) 393 Jayne Avenue	Montreal, Canada
	Beth Israel 78 Fulton Avenue	Morristown, N. J.
	(H) 44 Long Drive	
	Zionist Organization of Canada	
	2025 University Street	
	(H) 4878 Jean Brilliant Street	
	Jewish Community Center	
	(H) 50 Catter Street	

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Segal, Henry	Bnai Israel 4606 16th Street NW	New York, N. Y.
Segal, Jacob E.	(H) 1522 Varnum Street NW Adas Sholom Cong. 7045 Curtis Drive	Washington, D. C.
Segal, Lester	(H) 19175 Woodingham Drive	Detroit, Mich.
Seligman, William	Lowry Air Force Base	Colorado
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Shab, Theodore	(H) 321 East 167th Street	Bronx, N. Y.
Shanken, Sidney	1605 University Avenue Beth Abraham	Bronx, N. Y.
Shapiro, Norman	North Laurel (H) 260 Glen Park Goel Tzedec	Bridgeton, N. J.
Sherman, Samuel	403 University Avenue	Toronto, Canada
Shohet, David M.	(H) 11 Avenal Drive 9331 Hazen Drive Agudas Achim	Beverly Hills, Calif.
Shoop, Simon	21 Hudson Street (H) 139 Livingston Avenue	Yonkers, N. Y.
Shoulson, Abraham	Temple Israel Monroe & Gibson Streets Jewish Center	Scranton, Pa.
Shubow, Joseph S.	32nd & State Street (H) 18 West 29th Street Temple Bnai Moshe	Erie, Pa.
Schuval, Louis	1845 Commonwealth Avenue	Brighton, Mass.
Shuchat, Wilfred	(H) 125 Holland Road	Brookline, Mass.
Siegel, Norman	Shaar Hashomayim 450 Kensington Avenue	Westmount, Canada
Siegel, Reuben	(H) 335 Clarke Avenue Hyde Park Hebrew Center	Montreal, Canada
Siegel, Seymour	5227 Blackstone Avenue (H) 5461 South Everett Ave.	Chicago, Ill.
Silverman, David	Beth Sholom Camp and Rochambeau	Providence, R. I.
Silverman, Hillel	Jewish Theological Seminary	New York, N. Y.
Silverman, Morris	3080 Broadway YMHA Temple	Aurora, Ill.
Silverstein, Baruch	20 North Lincoln Avenue Shearith Israel Park at Eakin Temple Emanuel	Dallas, Texas
	500 Woodland Street (H) 195 Ridgefield Street	Hartford, Conn.
	Temple Emanuel 14th Avenue & 49th Street	Brooklyn, N. Y.
	(H) 1634 47th Street	

Simon, Abraham	Cong. Beth Jacob 375 Aberdeen Avenue (H) 17 Orchid Hill	Hamilton, Ontario, Canada
Simon, Mordecai	Beth El Penn at 14th Avenue N. (H) 1325 Sheridan Avenue N.	Minneapolis, Minn.
Simon, Ralph	Rodfei Zedek 5200 Hyde Park Blvd. (H) 5000 East End Ave.	Chicago, Ill.
Sincoff, Benjamin	Beth Israel 88-01 102nd Street	Richmond Hill, L. I.
Singer, Howard	Jewish Center of Mahopac	Mahopac, New York
Skoff, Benson	Tifereth Israel 302 East 4th Street	Duluth, Minn.
Sky, Harry	Agudas Achim 1400 Russell Road	
Slonim, Reuben A.	1506 Commonwealth Avenue McCaull Street Synagogue 69 McCaul Street (H) 414 Palmerston Blvd.	Alexandria, Virginia
Smerling, Samuel	First Hebrew Cong. of Peekskill 813 Main Street	Toronto, Canada
Smith, Joseph	Beth El 359 Cooke Street (H) 369 Cooke Street	Peekskill, N. Y.
Solomon, Elias	Shaare Zedek 212 West 93rd Street (H) 875 West End Avenue	Waterbury, Conn.
Speier, Moritz (Emeritus)	Beth Sholom Willis & Washington Avenues (H) 223 White Road	New York, N. Y.
Spielman, Leon	Queens Jewish Center Hollis Court Blvd.	Mineola, L. I.
Spitz, Leon	25411 Lake Shore Blvd.	Queens Village, L. I.
Stampfer, Joshua	Ahavai Sholom 1603 Southwest 13th Avenue (H) 1927 S.W. Fifth Avenue	Euclid, Ohio
Steckel, Charles	Foothill Jewish Community Center 212 North Lima Street	Portland, Oregon
Steiman, Sidney	Beth Hillel 800 Morton Street (H) 47 Tennis Road	Sierra Madre, Calif.
Steindel, Ben Zion	Hillside Hollis Jewish Center 182-91 89th Avenue (H) 172-20 90th Avenue	Mattapan, Mass.
Stern, Harold	Cong. Tifereth Israel 1802 L Street	Jamaica, L. I.
Sternstein, Joseph	Beth Abraham Synagogue 1215 Earham Drive	Lincoln, Nebraska
Stolper, D. Bernard	Beth Israel of East Flatbush 660 Remsen Avenue (H) 5611 Tilden Avenue	Dayton, Ohio
Sud, Ira	Ohev Sholom Synagogue Center East 8th & Welsh Streets (H) 2337 Irvington Place	Brooklyn, N. Y.
		Chester, Pa.

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Szobel, Sigmund	Agudath Achim 1306 17th Street	Altoona, Pa.
Tabachnik, Joseph	Cong. Bnai Jacob 347 George Street (H) 529 Yale Avenue	New Haven, Conn.
Talmadge, Arthur	Cong. Har-Tzeon Box 842 — Wheaton Station (H) 11900 Andrew Street	Silver Spring, Md.
Taxon, Jordan	Tri-City Jewish Center 1804 Seventh Avenue	Rock Island, Ill.
Teitelbaum, David	Beth Israel 1839 Geary Street (H) 320 — 23rd Avenue	San Francisco, Calif.
Teller, Benjamin	Cong. Adath Israel 6th & Vine (H) 808 S.E. 6th Street	Evansville, Ind.
Teller, Morris	Southside Hebrew Cong. 7359 Chappel Avenue (H) 7227 Luella Avenue	Chicago, Ill.
Tenenbaum, Edward	West Philadelphia Jewish Center 63rd and Ludlow (H) 6226 Ellsworth Street	Philadelphia, Pa.
Tennenbaum, Lloyd	Agudath Sholom 513 Church Street (H) 232 Warwick Lane	Lynchburg, Va.
Teplitz, Saul	Laurelton Jewish Center 137th Avenue & 228th Street (H) 137-21 228th Street	Laurelton, L. I.
Ticktin, Max	Hillel — University of Wisconsin 508 State Street (H) 936 Vilas Avenue	Madison, Wisconsin
Tofield, Aaron	Temple Israel 1014 Dilworth Road (H) 1527 Stanford Place	Charlotte, N. C.
Tofield, Sanders	Jacksonville Jewish Center Silver and 3rd (H) 2320 Broadmoor Lane	Jacksonville, Fla.
Toubin, Isaac	1001 Avenue I Napa College	Brooklyn, N. Y.
Trepp, Leo	(H) 56 Glenwood	Napa, Calif.
Troy, Albert	Bnai Abraham 38 Cedar Street	Meriden, Conn.
Tumin, Benjamin	Temple Emanuel 173 Tenafly Road (H) 408 Mountainview Road	Engelwood, N. J.

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Wald, Marcus	Ohavi Zedeck Synagogue 188 North Prospect Street	Columbia, S. C.
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Warren, Joseph	105 Princeton Street (H) 31 Highland Avenue	Lowell, Mass.
Wasser, Max	Beth Israel Cong.	Coatsville, Pa.
Waxman, Alfred	Fifth Avenue & Harmony St. West Miami Jewish Center 5720 Southwest 17th Street	Miami, Florida
Waxman, Mordecai	(H) 6031 Southwest 11th St. Temple Israel	Great Neck, L. I.
Weilerstein, B. Reuben (Emeritus)	Temple Court (H) 1 Knight Bridge Road Community Synagogue Maryland & Pacific Avenues	Atlantic City, N. J.
Weine, Max	(H) 246 South Conn. Avenue Beth Israel	Camden, N. J.
Weingart, Irving	331 Grand Avenue (H) 253 South 27th Street	Des Moines, Iowa
Weintraub, Lewis	Tifereth Israel 924 Polk Blvd. (H) 4316 Harwood Drive	Silver Spring, Md.
Weisberg, Harold	Longley Hebrew Cong. 9311 Bladensburg Rd.	Washington, D. C.
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Weiss, Aaron J.	Beth Uziel	New York, N. Y.
White, Julian	Wyoming & Rorer (H) 5252 D Street	Los Angeles, Calif.
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	Myrtle & Linden	
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	Hillel — University of S. Calif.	
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Zelizer, Nathan	Memorial Building Temple Beth El	New York, N. Y.
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** ** ** ** ** **

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Prior to 1953

Feuerman, Chaplain Howard J.	Lackland Air Force Base Shaare Tefilla	Texas
Gold, Raphael	(H) 5844 Eastern Ave. NE Cong. Beth El	Washington, D. C.
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Shnairson, Philip
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Silverstein, Chaplain Harry Weiss, M. David	Bnai Israel Wellington Street & Grey (H) 490 Tecumseh Avenue	London, Ont., Canada
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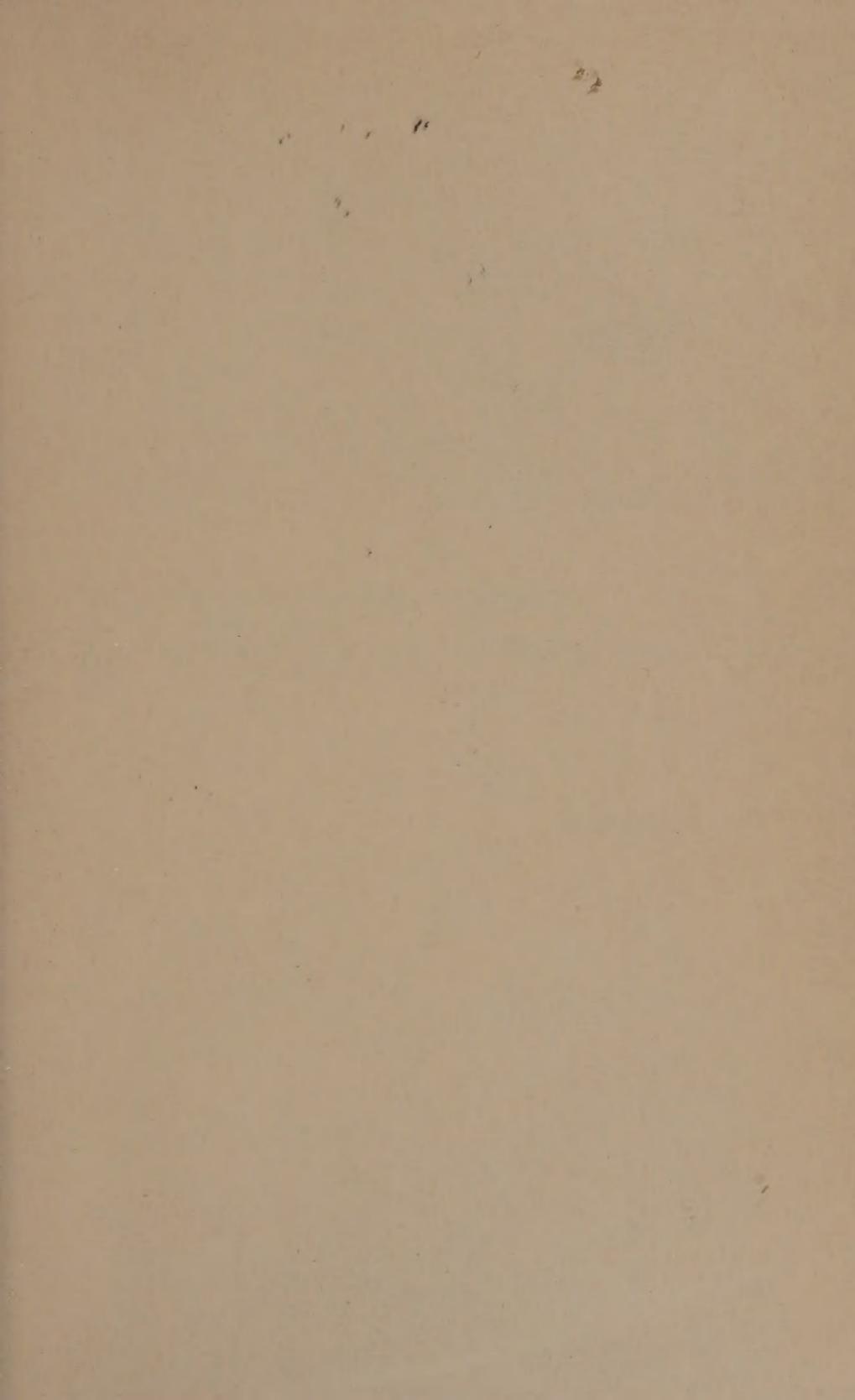
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